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A VEDIC READER

A VEDIC READER

FOR STUDENTS

BY

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CONTAINING THIRTY HYMNS OF THE RIGVEDA IN
THE ORIGINAL SAMHITĀ AND PADA TEXTS, WITH
TRANSLITERATION, TRANSLATION, EXPLANATORY
NOTES, INTRODUCTION, VOCABULARY



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PREFACE

THIS *Reader* is meant to be a companion volume to my *Vedic Grammar for Students*. It contains thirty hymns comprising just under 300 stanzas. These hymns have been taken exclusively from the Rigveda, not only because that Veda represents the earliest and most important phase of the sacred language and literature of India, but because the addition of specimens from the later Vedic literature with their divergences in speech and thought would tend to confuse the learner beginning the study of the oldest period. All the books of the Rigveda have been drawn upon except the ninth. The reason of this exception is that, though the whole of the ninth book practically consists of hymns addressed to Soma only, the hymn which in my opinion represents that deity best occurs in another (the eighth) book. All the most important metres are represented, though no specimens of the rare and complex strophic measures could be given because none of the hymns composed in them seemed to be suitable for the *Reader*. I have also considered literary merit as far as possible in making the selection. As regards subject-matter, each of the more important deities is represented by one hymn, Agni alone by two. There are besides a few hymns of a different type. One is concerned with social life (x. 34), one with magical ideas (vii. 103), two with cosmogony (x. 90. 129), and three with eschatology (x. 14. 15. 135). The selection thus forms a brief epitome of the Rigveda, the earliest monument of Indian thought. The arrangement of the hymns follows their order in the text of the Rigveda as shown, together with their respective deities and subjects, in the

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 table of contents (p. ix). As the latter list is so short, the name of the deity addressed in any selected hymn can be found at once, but it also appears in its alphabetical order in the General Index.

Unlike all Sanskrit and Vedic chrestomathies known to me, the present work is intended primarily for students who, while acquainted with Classical Sanskrit, are beginners of Vedic lacking the aid of a teacher with an adequate knowledge of the earliest period of the language and literature of India. It will moreover, I think, be found to contain much detailed information useful even to more advanced students. Hence difficult and obscure stanzas have never been omitted from any of the selected hymns, because the notes here afford an opportunity of illustrating the methods of critical interpretation (see, for instance, pages 36, 47, 139-40, 152, 166, 175).

In conjunction with my *Vedic Grammar for Students*, the *Reader* aims at supplying all that is required for the complete understanding of the selections without reference to any other book. Each hymn is preceded by a special introduction describing briefly the deity or the subject with which it deals. The text of every stanza is printed in three different forms. The first is the Samhita text, in Devanāgarī characters, exactly as handed down by tradition, without change or emendation. But each Pāda or metrical line is printed separately so as to exhibit to the eye the versification of the stanza. Then comes on the right half of the page the traditional Pāda text in which each word of the Samhitā text is given separately without Sandhi, and in which compounds and certain derivatives and case-forms are analysed. This is an important addition because the Pāda text, as nearly contemporary in origin with the Samhitā text, furnishes us with the earliest interpretations, within the sphere of phonetics and word-formation, of the Rigveda. Next follows the transliterated Samhitā text, in which by the removal of vowel-contractions, the resolution of semivowels, and the replacement of *a*, the original metre of the Rigveda is restored and, by the use of punctuation, the sense is made clearer. The translation, which follows, is close, accounting for every word of the original, and is

based on the critical method of interpretation. The notes furnish minute explanations of all matters concerned with grammar, metre, accent, syntax, and exegesis. The general introduction gives a concise account of the form and matter of the Rigveda, describing in outline its arrangement, its language and metre, its religion and mythology, besides the critical method here applied to the interpretation of its hymns. The vocabulary supplements the translation and notes by giving the derivation of every word and adding in brackets the most obvious cognates from the other Indo-European languages allied to Sanskrit, especially Avestic, Greek, Latin, and English. I have added a copious general Index for the purpose of enabling the student to utilize to the full the summary of Vedic philology which this book contains. Any one who has worked his way carefully through the pages of the *Reader* ought thus to have laid a solid foundation in Vedic scholarship, and to be prepared for further studies on independent lines.

Freedom from serious misprints is a matter of great importance in a book like this. Such freedom has, I trust, been achieved by the aid of my two friends, Dr. James Morison, Librarian of the Indian Institute, and my former pupil, Dr. A. Berriedale Keith, Regius Professor of Sanskrit and Comparative Philology in the University of Edinburgh. In the course of this obliging task Prof. Keith has supplied me with a number of suggestions, the adoption of which has undoubtedly improved the notes in many points of detail.

BALLIOL COLLEGE, OXFORD.

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INTRODUCTION

1. AGE OF THE RIGVEDA.

THE Rigveda is undoubtedly the oldest literary monument of the Indo-European languages. But the exact period when the hymns were composed is a matter of conjecture. All that we can say with any approach to certainty is that the oldest of them cannot date from later than the thirteenth century B.C. This assertion is based on the following grounds. Buddhism, which began to spread in India about 500 B.C., presupposes the existence not only of the Vedas, but also of the intervening literature of the Brāhmaṇas and Upanishads. The development of language and religious thought apparent in the extensive literature of the successive phases of these two Vedic periods renders it necessary to postulate the lapse of seven or eight centuries to account for the gradual changes, linguistic, religious, social, and political, that this literature displays. On astronomical grounds, one Sanskrit scholar has (cf. p. 146) concluded that the oldest Vedic hymns date from 3000 B.C., while another puts them as far back as 6000 B.C. These calculations are based on the assumption that the early Indians possessed an exact astronomical knowledge of the sun's course such as there is no evidence, or even probability, that they actually possessed. On the other hand, the possibility of such extreme antiquity seems to be disproved by the relationship of the hymns of the Rigveda to the oldest part of the Avesta, which can hardly date earlier than from about 800 B.C. That relationship is so close that the language of the Avesta, if it were known at a stage some five centuries earlier, could scarcely have differed at all from that of the Rigveda. Hence the Indians could not have separated from the Iranians much sooner than 1300 B.C. But, according to Prof. Jacobi, the separation took place before 4500 B.C. In that case we must assume that the Iranian and the

Indian languages remained practically unchanged for the truly immense period of over 3000 years. We must thus rest content with the moderate estimate of the thirteenth century B.C. as the approximate date for the beginning of the Rigvedic period. This estimate has not been invalidated by the discovery in 1907 of the names of the Indian deities Mitra, Varuṇa, Indra, Nāsatya, in an inscription of about 1400 B.C. found in Asia Minor. For the phonetic form in which these names there appear may quite well belong to the Indo-Iranian period when the Indians and the Persians were still one people. The date of the inscription leaves two centuries for the separation of the Indians, their migration to India, and the commencement of the Vedic hymn literature in the north-west of Hindustan.

2. ORIGIN AND GROWTH OF THE COLLECTION.

When the Indo-Aryans entered India, they brought with them a religion in which the gods were chiefly personified powers of Nature, a few of them, such as Dyaus, going back to the Indo-European, others, such as Mitra, Varuṇa, Indra, to the Indo-Iranian period. They also brought with them the cult of fire and of Soma, besides a knowledge of the art of composing religious poems in several metres, as a comparison of the Rigveda and the Avesta shows. The purpose of these ancient hymns was to propitiate the gods by praises accompanying the offering of melted butter poured on the fire and of the juice of the Soma plant placed on the sacrificial grass. The hymns which have survived in the Rigveda from the early period of the Indo-Aryan invasion were almost exclusively composed by a hereditary priesthood. They were handed down in different families by memory, not by writing, which could hardly have been introduced into India before about 700 B.C. These family groups of hymns were gradually brought together till, with successive additions, they assumed the earliest collected form of the Rigveda. Then followed the constitution of the Saṃhitā text, which appears to have taken place about 600 B.C., at the end of the period of the Brāhmaṇas, but before the Upanishads, which form appendages to those works, came into existence. The creators of the Saṃhitā did not in any

way alter the diction of the hymns here collected together, but only applied to the text certain rules of Sandhi which prevailed in their time, and by which, in particular, vowels are either contracted or changed into semi-vowels, and a is often dropped after e and o, in such a way as constantly to obscure the metre. Soon after this work was concluded, extraordinary precautions were taken to preserve from loss or corruption the sacred text thus fixed. The earliest expedient of this kind was the formation of the Pada or 'word' text, in which all the words of the Samhitā text are separated and given in their original form as unaffected by the rules of Sandhi, and in which most compounds and some derivatives and inflected forms are analysed. This text, which is virtually the earliest commentary on the Rigveda, was followed by other and more complicated methods of reciting the text, and by various works called Anukramanīs or 'Indexes', which enumerate from the beginning to the end of the Rigveda the number of stanzas contained in each hymn, the deities, and the metres of all the stanzas of the Rigveda. Thanks to these various precautions the text of the Rigveda has been handed down for 2,500 years with a fidelity that finds no parallel in any other literature.

3. EXTENT AND DIVISIONS OF THE RIGVEDA.

The Rigveda consists of 1,017 or, counting eleven others of the eighth Book which are recognized as later additions, 1,028 hymns. These contain a total of about 10,600 stanzas, which give an average of ten stanzas to each hymn. The shortest hymn has only one stanza, while the longest has fifty-eight. If printed continuously like prose in Roman characters, the Samhitā text would fill an octavo volume of about 600 pages of thirty-three lines each. It has been calculated that in bulk the RV. is equivalent to the extant poems of Homer.

There is a twofold division of the RV. into parts. One, which is purely mechanical, is into Aṣṭakas or 'eighths' of about equal length, each of which is subdivided into eight Adhyāyas or 'lessons', while each of the latter consists of Vargas or 'groups' of five or six stanzas. The other division is into ten Maṇḍalas or 'books' (lit. 'cycles')

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and Suktas or 'hymns'. The latter method is an historical one, indicating the manner in which the collection came into being. This system is now invariably followed by Western Scholars in referring to or quoting from the Rigveda.

4. ARRANGEMENT OF THE RIGVEDA.

Six of the ten books, ii to vii, are homogeneous in character. The hymns contained in each of them were, according to native Indian tradition, composed or 'seen' by poets of the same family, which handed them down as its own collection. The tradition is borne out by the internal evidence of the seers' names mentioned in the hymns, and by that of the refrains occurring in each of these books. The method of arrangement followed in the 'family books' is uniform, for each of them is similarly divided into groups addressed to different gods. On the other hand, Books i, viii, and x were not composed each by a distinct family of seers, while the groups of which they consist are constituted by being the hymns composed by different individual seers. Book ix is distinguished from the rest by all its hymns being addressed to one and the same deity, Soma, and by its groups being based not on identity of authorship, but of metre.

Family books.—In these the first group of hymns is invariably addressed to Agni, the second to Indra, and those that follow to gods of less importance. The hymns within these deity groups are arranged according to the diminishing number of stanzas contained in them. Thus in the second Book the Agni group of ten hymns begins with one of sixteen stanzas and ends with one of only six. The first hymn of the next group in the same book has twenty-one, the last only four stanzas. The entire group of the family books is, moreover, arranged according to the increasing number of the hymns in each of those books, if allowance is made for later additions. Thus the second Book has forty-three, the third sixty-two, the sixth seventy-five, and the seventh one hundred and four hymns. The homogeneity of the family books renders it highly probable that they formed the nucleus of the RV., which gradually assumed its final shape by successive additions to these books.

The earliest of these additions appears to be the second half of Book i, which, consisting of nine groups, each by a different author, was prefixed to the family books, the internal arrangement of which it follows. The eighth is like the family books as being in the main composed by members of one family, the Kaṇvas; but it differs from them in not beginning with hymns to Agni and in the prevalence of the strophic metre called Pragātha. The fact of its containing fewer hymns than the seventh book shows that it did not form a unit of the family books; but its partial resemblance to them caused it to be the first addition at the end of that collection. The first part of Book i (1-50) is in several respects like Book viii: Kaṇvas seem to have been the authors of the majority of these hymns; their favourite strophic metre is again found here; and both collections contain many similar or identical passages. There must have been some difference between the two groups, but the reason why they should have been separated by being added at the beginning and the end of an older collection has not yet been shown.

The *ninth book* was added as a consequence of the first eight being formed into a unit. It consists entirely of hymns addressed to Soma while the juice was 'clarifying' (pavamāna); on the other hand, the family books contain not a single Soma hymn, and Books i and viii together only three hymns invoking Soma in his general character. Now the hymns of Book ix were composed by authors of the same families as those of Books ii to vii, as is shown, for instance, by the appearance here of refrains peculiar to those families. Hence it is to be assumed that all the hymns to Soma Pavamāna were removed from Books i to viii, in order to form a single collection belonging to the sphere of the Udgātr or chanting priest, and added after Books i-viii, which were the sphere of the Hotṛ or reciting priest. The diction and recondite allusions in the hymns of this book suggest that they are later than those of the preceding books; but some of them may be early, as accompanying the Soma ritual which goes back to the Indo-Iranian period. The hymns of the first part of this book (1-60) are arranged according to the decreasing number of their stanzas, beginning with ten and ending with four. In the second part (61-114), which contains some very long hymns (one of forty-eight and another of fifty-eight stanzas), this arrangement is not followed.

The two parts also differ in metre: the hymns of the first are, excepting four stanzas, composed in Gāyatrī, while the second consists mainly of groups in other metres; thus 68-84 form a Jagatī and 87-97 a Tristubh group.

The *tenth book* was the final addition. Its language and subject-matter show that it is later in origin than the other books; its authors were, moreover, clearly familiar with them. Both its position at the end of the RV. and the fact that the number of its hymns (191) is made up to that of the first book indicate its supplementary character. Its hymns were composed by a large number of seers of different families, some of which appear in other books; but the traditional attribution of authorship is of little or no value in the case of a great many hymns. In spite of its generally more modern character, it contains some hymns quite as old and poetic as the average of those in other books. These perhaps found a place here because for some reason they had been overlooked while the other collections were being formed. As regards language, we find in the tenth book earlier grammatical forms and words growing obsolete, while new words and meanings begin to emerge. As to matter, a tendency to abstract ideas and philosophical speculation, as well as the introduction of magical conceptions, such as belong to the sphere of the Atharvaveda, is here found to prevail.

5. LANGUAGE.

The hymns of the RV. are composed in the earliest stage of that literary language of which the latest, or Classical Sanskrit, was stereotyped by the grammar of Pāṇini at the end of the fourth century B.C. It differs from the latter about as much as Homeric from Attic Greek. It exhibits a much greater variety of forms than Sanskrit does. Its case-forms both in nominal and pronominal inflexion are more numerous. It has more participles and gerunds. It is, however, in verbal forms that its comparative richness is most apparent. Thus the RV. very frequently uses the subjunctive, which as such has entirely died out in Sanskrit; it has twelve forms of the infinitive, while only a single one of these has survived in Sanskrit. The language of the RV. also differs from Sanskrit in its accent, which,

like that of ancient Greek, is of a musical nature, depending on the pitch of the voice, and is marked throughout the hymns. This accent has in Sanskrit been changed not only to a stress accent, but has shifted its position as depending on quantity, and is no longer marked. The Vedic accent occupies a very important position in Comparative Philology, while the Sanskrit accent, being secondary, has no value of this kind.

The Sandhi of the RV. represents an earlier and a less conventional stage than that of Sanskrit. Thus the insertion of a sibilant between final *n* and a hard palatal or dental is in the RV. restricted to cases where it is historically justified; in Sanskrit it has become universal, being extended to cases where it has no justification. After *e* and *o* in the RV. *ä* is nearly always pronounced, while in Sanskrit it is invariably dropped. It may thus be affirmed with certainty that no student can understand Sanskrit historically without knowing the language of the RV.

6. METRE.

The hymns of the RV. are without exception metrical. They contain on the average ten stanzas, generally of four verses or lines, but also of three and sometimes five. The line, which is called *Pāda* ('quarter') and forms the metrical unit, usually consists of eight, eleven, or twelve syllables. A stanza is, as a rule, made up of lines of the same type; but some of the rarer kinds of stanza are formed by combining lines of different length. There are about fifteen metres, but only about seven of these are at all common. By far the most common are the *Triṣṭubh* (4×11 syllables), the *Gāyatrī* (3×8), and the *Jagatī* (4×12), which together furnish two-thirds of the total number of stanzas in the RV. The Vedic metres, which are the foundation of the Classical Sanskrit metres except two, have a quantitative rhythm in which short and long syllables alternate and which is of a generally iambic type. It is only the rhythm of the last four or five syllables (called the cadence) of the line that is rigidly determined, and the lines of eleven and twelve syllables have a caesura as well. In their structure the Vedic metres thus come half way between the metres of the Indo-Iranian period, in which, as the *Avesta* shows, the principle is the number of syllables only, and

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those of Classical Sanskrit, in which (except the śloka) the quantity of every single syllable in the line is fixed. Usually a hymn of the Rigveda consists of stanzas in the same metre throughout; a typical divergence from this rule is to mark the conclusion of a hymn with a stanza in a different metre. Some hymns are strophic in their construction. The strophes in them consist either of three stanzas (called *trīca*) in the same simple metre, generally Gāyatrī, or of two stanzas in different mixed metres. The latter type of strophe is called Pragātha and is found chiefly in the eighth book.

7. RELIGION OF THE RIGVEDA.

This is concerned with the worship of gods that are largely personifications of the powers of nature. The hymns are mainly invocations of these gods, and are meant to accompany the oblation of Soma juice and the fire sacrifice of melted butter. It is thus essentially a polytheistic religion, which assumes a pantheistic colouring only in a few of its latest hymns. The gods are usually stated in the RV. to be thirty-three in number, being divided into three groups of eleven distributed in earth, air, and heaven, the three divisions of the Universe. Troops of deities, such as the Maruts, are of course not included in this number. The gods were believed to have had a beginning. But they were not thought to have all come into being at the same time; for the RV. occasionally refers to earlier gods, and certain deities are described as the offspring of others. That they were considered to have been originally mortal is implied in the statement that they acquired immortality by drinking Soma or by receiving it as a gift from Agni and Savitr.

The *gods* were conceived as human in appearance. Their bodily parts, which are frequently mentioned, are in many instances simply figurative illustrations of the phenomena of nature represented by them. Thus the arms of the Sun are nothing more than his rays; and the tongue and limbs of Agni merely denote his flames. Some of the gods appear equipped as warriors, especially Indra, others are described as priests, especially Agni and Bṛhaspati. All of them drive through the air in cars, drawn chiefly by steeds, but sometimes by other animals. The favourite food of men is also that of the gods.

consisting in milk, butter, grain, and the flesh of sheep, goats, and cattle. It is offered to them in the sacrifice, which is either conveyed to them in heaven by the god of fire, or which they come in their cars to partake of on the strew of grass prepared for their reception. Their favourite drink is the exhilarating juice of the Soma plant. The home of the gods is heaven, the third heaven, or the highest step of Viṣṇu, where cheered by draughts of Soma they live a life of bliss.

Attributes of the gods.—Among these the most prominent is power, for they are constantly described as great and mighty. They regulate the order of nature and vanquish the potent powers of evil. They hold sway over all creatures; no one can thwart their ordinances or live beyond the time they appoint; and the fulfilment of desires is dependent on them. They are benevolent beings who bestow prosperity on mankind; the only one in whom injurious traits appear being Rudra. They are described as 'true' and 'not deceitful', being friends and protectors of the honest and righteous, but punishing sin and guilt. Since in most cases the gods of the RV. have not yet become dissociated from the physical phenomena which they represent, their figures are indefinite in outline and deficient in individuality. Having many features, such as power, brilliance, benevolence, and wisdom in common with others, each god exhibits but very few distinctive attributes. This vagueness is further increased by the practice of invoking deities in pairs—a practice making both gods share characteristics properly belonging to one alone. When nearly every power can thus be ascribed to every god, the identification of one deity with another becomes easy. There are in fact several such identifications in the RV. The idea is even found in more than one late passage that various deities are but different forms of a single divine being. This idea, however, never developed into monotheism, for none of the regular sacrifices in the Vedic period were offered to a single god. Finally, in other late hymns of the RV. we find the deities Aditi and Prajāpati identified not only with all the gods, but with nature as well. This brings us to that pantheism which became characteristic of later Indian thought in the form of the Vedānta philosophy.

The Vedic gods may most conveniently be classified as deities of

heaven, air, and earth, according to the threefold division suggested by the RV. itself. The celestial gods are Dyaus, Varuṇa, Mitra, Sūrya, Savitr, Pūṣan, the Aśvins, and the goddesses Uṣas, Dawn, and Rātri, Night. The atmospheric gods are Indra, Apām napāt, Rudra, the Maruts, Vāyu, Parjanya, and Āpas, the Waters. The terrestrial deities are Prthivī, Agni, and Soma. This *Reader* contains hymns addressed to all these gods, with detailed introductions describing their characters in the words, as far as is possible, of the RV. itself. A few quite subordinate deities are not included, partly because no entire hymn is addressed to them. Two such belong to the celestial sphere. Trita, a somewhat obscure god, who is mentioned only in detached stanzas of the RV., comes down from the Indo-Iranian period. He seems to represent the 'third' or lightning form of fire. Similar in origin to Indra, he was ousted by the latter at an early period. Mātariśvan is a divine being also referred to only in scattered stanzas of the RV. He is described as having brought down the hidden fire from heaven to men on earth, like the Prometheus of Greek mythology. Among the terrestrial deities are certain rivers that are personified and invoked in the RV. Thus the Sindhu (Indus) is celebrated as a goddess in one hymn (x. 75, 2. 4. 6), and the Vipāś (Bias) and the Śutudrī (Sutlej), sister streams of the Panjāb, in another (iii. 33). The most important and oftenest lauded is, however, the Sarasvatī (vi. 61; vii. 95). Though the personification goes much further here than in the case of other streams, the connexion of the goddess with the river is never lost sight of in the RV.

Abstract deities.—One result of the advance of thought during the period of the RV. from the concrete towards the abstract was the rise of abstract deities. The earlier and more numerous class of these seems to have started from epithets which were applicable to one or more older deities, but which came to acquire an independent value as the want of a god exercising the particular activity in question began to be felt. We find here names denoting either an agent (formed with the suffix *tr* or *tar*), such as Dhātṛ 'Creator', or an attribute, such as Prajāpati, 'Lord of Creatures'. Thus Dhātṛ, otherwise an epithet of Indra, appears also as an independent deity who creates heaven and earth, sun and moon. More rarely occur Vidhātṛ, the 'Disposer', Dhartr, the 'Supporter', Tratr, the

'Protector', and Netṛ, the 'Leader'. The only agent god mentioned at all frequently in the RV. is Tvaṣṭṛ, the 'Artificer', though no entire hymn is addressed to him. He is the most skilful of workmen, having among other things fashioned the bolt of Indra and a new drinking-cup for the gods. He is a guardian of Soma, which is called the 'food of Tvaṣṭṛ', and which Indra drinks in Tvaṣṭṛ's house. He is the father of Saranyū, wife of Vivasvant and mother of the primæval twins Yama and Yamī. The name of the solar deity Savitr, the 'Stimulator', belongs to this class of agent gods (cf. p. 11).

There are a few other abstract deities whose names were originally epithets of older gods, but now become epithets of the supreme god who was being evolved at the end of the Rigvedic period. These appellations, compound in form, are of rare and late occurrence. The most important is Prajāpati, 'Lord of Creatures'. Originally an epithet of such gods as Savitr and Soma, this name is employed in a late verse of the tenth book to designate a distinct deity in the character of a Creator. Similarly, the epithet Viśvakarman, 'all-creating', appears as the name of an independent deity to whom two hymns (x. 81. 82) are addressed. Hiranyagarbha, the 'Golden Germ', once occurs as the name of the supreme god described as the 'one lord of all that exists'. In one curious instance it is possible to watch the rise of an abstract deity of this type. The refrain of a late hymn of the RV. (x. 121) is *kāsmāi devāya haviṣā vidhema?* 'to what god should we pay worship with oblation?' This led to the word *ká*, 'who?' being used in the later Vedic literature as an independent name, Ka, of the supreme god. The only abstract deity of this type occurring in the oldest as well as the latest parts of the RV. is Bṛhaspati (p. 83).

The second and smaller class of abstract deities comprises personifications of abstract nouns. There are seven or eight of these occurring in the tenth book. Two hymns (83. 84) are addressed to Manyu, 'Wrath', and one (x. 151) to Śraddhā, 'Faith'. Anumati, 'Favour (of the gods)', Aramati, 'Devotion', Sūnṛta, 'Bounty', Asunīti, 'Spirit-life', and Nirṛti, 'Decease', occur only in a few isolated passages.

A purely abstract deity, often incidentally celebrated throughout

the RV. is A-diti, 'Liberation', 'Freedom' (lit. 'un-binding'), whose main characteristic is the power of delivering from the bonds of physical suffering and moral guilt. She, however, occupies a unique position among the abstract deities, owing to the peculiar way in which the personification seems to have arisen. She is the mother of the small group of deities called Ādityas, often styled 'sons of Aditi'. This expression at first most probably meant nothing more than 'sons of liberation', according to an idiom common in the RV. and elsewhere. The word was then personified, with the curious result that the mother is mythologically younger than some at least of her sons, who (for instance Mitra) date from the Indo-Iranian period. The goddess Diti, named only three times in the RV., probably came into being as an antithesis to Aditi, with whom she is twice mentioned.

Goddesses play an insignificant part in the RV. The only one of importance is Uṣas (p. 92). Next come Sarasvatī, celebrated in two whole hymns (vi. 61; vii. 95) as well as parts of others, and Vāc, 'Speech' (x. 71. 125). With one hymn each are addressed Pṛthivī, 'Earth' (v. 84), Rātri, 'Night' (x. 127, p. 203), and Araṇyānī, 'Goddess of the Forest' (x. 146). Others are only sporadically mentioned. The wives of the great gods are still more insignificant, being mere names formed from those of their consorts, and altogether lacking in individuality: such are Agnāyī, Indrānī, Varuṇānī, spouses of Agni, Indra, and Varuṇa respectively.

Dual Divinities.—A peculiar feature of the religion of the RV. is the invocation of pairs of deities whose names are combined as compounds, each member of which is in the dual. About a dozen such pairs are celebrated in entire hymns, and about a dozen more in detached stanzas. By far the largest number of hymns is addressed to the couple Mitṛā-Varuṇā, though the names most frequently found as dual compounds are those of Dyāvā-pṛthivī, 'Heaven and Earth' (p. 36). The latter pair, having been associated as universal parents from the Indo-European period onwards, in all probability furnished the analogy for this dual type.

Groups of Deities.—There are also a few more or less definite groups of deities, generally associated with some particular god. The Maruts (p. 21), who attend on Indra, are the most numerous group. The

smaller group of the Ādityas, of whom Varuṇa is the chief, is constantly mentioned in company with their mother Aditi. Their number is stated in the RV. to be seven or, with the addition of Mārtāṇḍa, eight. One passage (ii. 27, 1) enumerates six of them, Mitra, Aryaman, Bhaga, Varuṇa, Dakṣa, Aṃśa : Sūrya was probably regarded as the seventh. A much less important group, without individual names or definite number, is that of the Vasus, whose leader is generally Indra. There are, finally, the Viśve devās (p. 147), who, invoked in many hymns, form a comprehensive group, which in spite of its name is, strange to say, sometimes conceived as a narrower group associated with others like the Vasus and Ādityas.

Lesser Divinities.—Besides the higher gods, a number of lesser divine powers are known to the RV. The most prominent of these are the R̥bhus, who are celebrated in eleven hymns. They are a deft-handed trio, who by their marvellous skill acquired the rank of deities. Among their five main feats of dexterity the greatest consisted in transforming the bowl of Tvaṣṭṛ into four shining cups. The bowl and the cups have been variously interpreted as the moon with its four phases or the year with its seasons. The R̥bhus further exhibited their skill in renewing the youth of their parents, by whom Heaven and Earth seem to have been meant.

Occasional mention is made in the RV. of an Apsaras, a celestial water-nymph, the spouse of a corresponding genius named Gandharva. In a few passages more Apsarases than one are spoken of; but the only one mentioned by name is Urvaśī. Gandharva is in the RV. a single being (like the Gandarewa of the Avesta), who dwells in the aerial sphere, guards the celestial Soma, and is (as in the Avesta) connected with the waters.

There are, lastly, a few divinities of the tutelary order, guardians watching over the welfare of house or field. Such is the rarely mentioned Vāstospati, 'Lord of the Dwelling', who is invoked to grant a favourable entry, to remove disease, and to bestow protection and prosperity. Kṣetrasya pati, 'Lord of the Field', is besought to grant cattle and horses and to confer welfare. Sītā, the 'Furrow', is once invoked to dispense crops and rich blessings.

In addition to the great phenomena of nature, various features of the earth's surface as well as artificial objects are to be found deified

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in the RV. Thus besides Rivers and Waters (p. 115), already mentioned as terrestrial goddesses, mountains are often addressed as divinities, but only along with other natural objects, or in association with gods. Plants are regarded as divine powers, one entire hymn (x. 97) being devoted to their praise, chiefly with reference to their healing properties. Sacrificial implements, moreover, are deified. The most important of these is the sacrificial post which is praised and invoked in a whole hymn (iii. 8). The sacrificial grass (*barhis*) and the Divine Doors (*dvāro devīḥ*), which lead to the place of sacrifice, are addressed as goddesses. The pressing stones (*grāvāṇas*) are invoked as deities in three hymns (x. 76. 94. 175): spoken of as immortal, unaging, mightier than heaven, they are besought to drive away demons and destruction. The Mortar and Pestle used in pounding the Soma plant are also invoked in the RV. (i. 28, 5. 6). Weapons, finally, are sometimes deified: armour, bow, quiver, arrows, and drum being addressed in one of the hymns (vi. 75).

The Demons often mentioned in the hymns are of two kinds. The higher and more powerful class are the aerial foes of the gods. These are seldom called *asura* in the RV., where in the older parts that word means a divine being, like *ahura* in the Avesta (cf. p. 134). The term *dāsa* or *dasyu*, properly the name of the dark aborigines, is frequently used in the sense of fiend to designate the aerial demons. The conflict is regularly one between a single god and a single demon, as exemplified by Indra and *Vṛtra*. The latter is by far the most frequently mentioned. His mother being called *Dānu*, he is sometimes alluded to by the metronymic term *Dānava*. Another powerful demon is *Vala*, the personified cave of the cows, which he guards, and which are set free by Indra and his allies, notably the *Āṅgirasas*. Other demon adversaries of Indra are *Arbuda*, described as a wily beast, whose cows Indra drove out; *Viśvarūpa*, son of *Tvaṣṭṛ*, a three-headed demon slain by both *Trita* and Indra, who seize his cows; and *Svarbhānu*, who eclipses the sun. There are several other individual demons, generally described as *Dāsas* and slain by Indra. A group of demons are the *Paṇis* ('niggards'), primarily foes of Indra, who, with the aid of the dog *Saramā*, tracks and releases the cows hidden by them.

The second or lower class of demons are terrestrial goblins, enemies

of men. By far the most common generic name for them is *Rakṣas*. They are nearly always mentioned in connexion with some god who destroys them. The much less common term *Yātu* or *Yātudhāna* (primarily 'sorcerer') alternates with *Rakṣas*, and perhaps expresses a species. A class of demons scarcely referred to in the RV., but often mentioned in the later Vedas, are the *Pisācas*, eaters of raw flesh or of corpses.

Not more than thirty hymns are concerned with subjects other than the worship of gods or deified objects. About a dozen of these, almost entirely confined to the tenth book, deal with magical practices, which properly belong to the sphere of the *Atharvaveda*. Their contents are augury (ii. 42. 43) or spells directed against poisonous vermin (i. 191) or disease (x. 163), against a demon destructive of children (x. 162), or enemies (x. 166), or rival wives (x. 145). A few are incantations to preserve life (x. 58. 60), or to induce sleep (v. 55), or to procure offspring (x. 183); while one is a panegyric of frogs as magical bringers of rain (vii. 103, p. 141).

8. SECULAR MATTER IN THE RIGVEDA.

Secular hymns.—Hardly a score of the hymns are secular poems. These are especially valuable as throwing direct light on the earliest thought and civilization of India. One of the most noteworthy of them is the long wedding hymn (x. 85). There are also five funeral hymns (x. 14–18). Four of these are addressed to deities concerned with the future life; the last, however, is quite secular in tone, and gives more information than any of the rest about the funeral customs of early Vedic India (cf. p. 164).

Mythological dialogues.—Besides several mythological dialogues in which the speakers are divine beings (iv. 62; x. 51. 52. 86. 108), there are two in which both agents are human. One is a somewhat obscure colloquy (x. 95) between a mortal lover *Purūravas* and the celestial nymph *Urvaśī*, who is on the point of forsaking him. It is the earliest form of the story which much more than a thousand years later formed the subject of *Kālidāsa's* drama *Vikramorvaśī*. The other (x. 10) is a dialogue between *Yama* and *Yami*, the twin parents of the human race. This group of hymns has a special literary interest as foreshadowing the dramatic works of a later age.

Didactic hymns.—Four hymns are of a didactic character. One of these (x. 34) is a striking poem, being a monologue in which a gambler laments the misery he has brought on himself and his home by his inability to resist the attraction of the dice. The rest which describe the various ways in which men follow gain (ix. 112), or praise wise speech (x. 71), or the value of good deeds (x. 117), anticipate the sententious poetry for which post-Vedic literature is noted.

Riddles.—Two of the hymns consist of riddles. One of these (viii. 29, p. 147) describes various gods without mentioning their names. More elaborate and obscure is a long poem of fifty-two stanzas (i. 164), in which a number of enigmas, largely connected with the sun, are propounded in mystical and symbolic language. Thus the wheel of order with twelve spokes, revolving round the heavens, and containing within it in couples 720 sons, means the year with its twelve months and 360 days and 360 nights.

Cosmogonic hymns.—About half a dozen hymns consist of speculations on the origin of the world through the agency of a Creator (called by various names) as distinct from any of the ordinary gods. One of them (x. 129, p. 207), which describes the world as due to the development of the existent (sat) from the non-existent (a-sat), is particularly interesting as the starting-point of the evolutionary philosophy which in later times assumed shape in the Sāṅkhya system.

A semi-historical character attaches to one complete hymn (i. 126) and to appendages of 3 to 5 stanzas attached to over thirty others, which are called *Dānastutis*, or 'praises of gifts'. These are panegyrics of liberal patrons on behalf of whom the seers composed their hymns. They yield incidental genealogical information about the poets and their employers, as well as about the names and the habitat of the Vedic tribes. They are late in date, appearing chiefly in the first and tenth, as well as among the supplementary hymns of the eighth book.

Geographical data.—From the geographical data of the RV., especially the numerous rivers there mentioned, it is to be inferred that the Indo-Aryan tribes when the hymns were composed occupied the territory roughly corresponding to the north-west Frontier Province, and the Panjāb of to-day. The references to flora and fauna bear out this conclusion.

The *historical data* of the hymns show that the Indo-Aryans were still engaged in war with the aborigines, many victories over these foes being mentioned. That they were still moving forward as conquerors is indicated by references to rivers as obstacles to advance. Though divided into many tribes, they were conscious of religious and racial unity, contrasting the aborigines with themselves by calling them non-sacrificers and unbelievers, as well as 'black-skins' and the 'Dāsa colour' as opposed to the 'Āryan colour'.

Incidental references scattered throughout the hymns supply a good deal of information about the social conditions of the time. Thus it is clear that the family, with the father at its head, was the basis of society, and that women held a freer and more honoured position than in later times. Various crimes are mentioned, robbery, especially of cattle, apparently being the commonest. Debt, chiefly as a result of gambling, was known. Clothing consisted usually of an upper and a lower garment, which were made of sheep's wool. Bracelets, anklets, necklaces, and earrings were worn as ornaments. Men usually grew beards, but sometimes shaved. Food mainly consisted of milk, clarified butter, grain, vegetables, and fruit. Meat was eaten only when animals were sacrificed. The commonest kind appears to have been beef, as bulls were the chief offerings to the gods. Two kinds of spirituous liquor were made: Soma was drunk at religious ceremonies only, while Surā, extracted from some kind of grain, was used on ordinary occasions.

Occupations.—One of the chief occupations of the Indo-Aryan was warfare. He fought either on foot or from a chariot, but there is no evidence to show that he ever did so on horseback. The ordinary weapons were bows and arrows, but spears and axes were also used. Cattle-breeding appears to have been the main source of livelihood, cows being the chief objects of desire in prayers to the gods. But agriculture was also practised to some extent: fields were furrowed with a plough drawn by bulls; corn was cut with sickles, being then threshed and winnowed. Wild animals were trapped and snared, or hunted with bows and arrows, occasionally with the aid of dogs. Boats propelled by paddles were employed, as it seems mainly for the purpose of crossing rivers. Trade was known only in the form of barter, the cow representing the unit of value in exchange. Certain

trades and crafts already existed, though doubtless in a rudimentary stage. The occupations of the wheelwright and the carpenter were combined. The smith melted ore in a forge, and made kettles and other vessels of metal. The tanner prepared the skins of animals. Women plaited mats of grass or reeds, sewed, and especially wove, but whether they ever did so professionally is uncertain.

Amusements.—Among these chariot-racing was the favourite. The most popular social recreation was playing with dice (cp. p. 186). Dancing was also practised, chiefly by women. The people were fond of music, the instruments used being the drum (*dundubhi*), the flute (*vāṇa*), and the lute (*vīṇā*). Singing is also mentioned.

9. LITERARY MERIT OF THE RIGVEDA.

The diction of the hymns is on the whole natural and simple, free from the use of compounds of more than two members. Considering their great antiquity, the hymns are composed with a remarkable degree of metrical skill and command of language. But as they were produced by a sacerdotal class and were generally intended to accompany a ritual no longer primitive, their poetry is often impaired by constant sacrificial allusions. This is especially noticeable in the hymns addressed to the two ritual deities Agni and Soma, where the thought becomes affected by conceits and obscured by mysticism. Nevertheless the RV. contains much genuine poetry. As the gods are mostly connected with natural phenomena, the praises addressed to them give rise to much beautiful and even noble imagery. The degree of literary merit in different hymns naturally varies a good deal, but the average is remarkably high. The most poetical hymns are those addressed to Dawn, equal if not superior in beauty to the religious lyrics of any other literature. Some of the hymns to Indra show much graphic power in describing his conflict with the demon Vṛtra. The hymns to the Maruts, or Storm gods, often depict with vigorous imagery the phenomena of thunder and lightning, and the mighty onset of the wind. One hymn to Parjanya (v. 83) paints the devastating effects of the rain-storm with great vividness. The hymns in praise of Varuṇa describe the various aspects of his sway as moral ruler of the world in an exalted strain of poetry. Some of

the mythological dialogues set forth the situation with much beauty of language; for example, the colloquy between Indra's messenger Saramā and the demons who stole the cows (x. 108), and that between the primaeval twins Yama and Yamī (x. 10). The Gambler's lament (x. 34) is a fine specimen of pathetic poetry. One of the funeral hymns (x. 18) expresses ideas connected with death in language of impressive and solemn beauty. One of the cosmogonic hymns (x. 129) illustrates how philosophical speculation can be clothed in poetry of no mean order.

10. INTERPRETATION.

In dealing with the hymns of the RV. the important question arises, to what extent are we able to understand their real sense, considering that they have come down to us as an isolated relic from the remotest period of Indian literature? The reply, stated generally, is that, as a result of the labours of Vedic scholars, the meaning of a considerable proportion of the RV. is clear, but of the remainder many hymns and a great many single stanzas or passages are still obscure or unintelligible. This was already the case in the time of Yāska, the author of the Nirukta, the oldest extant commentary (c. 500 B.C.) on about 600 detached stanzas of the RV.; for he quotes one of his predecessors, Kautsa, as saying that the Vedic hymns were obscure, unmeaning, and mutually contradictory.

In the earlier period of Vedic studies, commencing about the middle of the nineteenth century, the traditional method, which follows the great commentary of Śaṅkara (fourteenth century A.C.), and is represented by the translation of the RV., begun by H. H. Wilson in 1850, was considered adequate. It has since been proved that, though the native Indian commentators are invaluable guides in explaining the theological and ritual texts of the Brāhmaṇas and Sūtras, with the atmosphere of which they were familiar, they did not possess a continuous tradition from the time when the Vedic hymns were composed. That the gap between the poets and the interpreters even earlier than Yāska must have been considerable, is shown by the divergences of opinion among his predecessors as quoted by him. Thus one of these, Aurnavabha, interprets *nāsatyan*,

an epithet of the *Āśvins*, as 'true, not false', another *Āgrāyaṇa*, as 'leaders of truth' (*satyasya pranētārau*), while *Yāska* himself thinks it may mean 'nose-born' (*nāsikā-prabhavau*)! *Yāska*, moreover, mentions several different schools of interpretation, each of which explained difficulties in accordance with its own particular theory. *Yāska*'s own interpretations, which in all cases of doubt are based on etymology, are evidently often merely conjectural, for he frequently gives several alternative explanations of a word. Thus he explains the epithet *jātā-vedas* in as many as five different ways. Yet he must have had more and better means of ascertaining the sense of various obscure words than *Sāyaṇa* who lived nearly 2,000 years later. *Sāyaṇa*'s interpretations, however, sometimes differ from those of *Yāska*. Hence either *Yāska* is wrong or *Sāyaṇa* does not follow the tradition. Again, *Sāyaṇa* often gives several inconsistent explanations of a word in interpreting the same passage or in commenting on the same word in different passages. Thus *asura*, 'divine being', is variously rendered by him as 'expeller of foes', 'giver of strength', 'giver of life', 'hurler away of what is undesired', 'giver of breath or water', 'thrower of oblations, priest', 'taker away of breath', 'expeller of water, *Parjanya*', 'impeller', 'strong', 'wise', and 'rain-water' or 'a water-discharging cloud'! In short it is clear from a careful examination of their comments that neither *Yāska* nor *Sāyaṇa* possessed any certain knowledge about a large number of words in the RV. Hence their interpretations can be treated as decisive only if they are borne out by probability, by the context, and by parallel passages.

For the traditional method Roth, the founder of Vedic philology, substituted the critical method of interpreting the difficult parts of the RV. from internal evidence by the minute comparison of all words parallel in form and matter, while taking into consideration context, grammar, and etymology, without ignoring either the help supplied by the historical study of the Vedic language in its connexion with Sanskrit or the outside evidence derived from the Avesta and from Comparative Philology. In the application of his method Roth attached too much weight to etymological considerations, while he undervalued the evidence of native tradition. On the other hand, a reaction arose which is emphasising the purely Indian character

of the Vedic hymns, connects the interpretation of them too closely with the literature of the post-Vedic period and the much more advanced civilization there described. It is important to note that the critical scholar has at his disposal not only all the material that was open to the traditional interpreters, and to which he is moreover able to apply the comparative and historical methods of research, but also possesses over and above many valuable aids that were unknown to the traditional school—the Avesta, Comparative Philology, Comparative Religion and Mythology, and Ethnology. The student will find in the notes of the *Reader* many exemplifications of the usefulness of these aids to interpretation. There is good reason to hope from the results already achieved that steady adherence to the critical method, by admitting all available evidence and by avoiding onesidedness in its application, will eventually clear up a large proportion of the obscurities and difficulties that still confront the interpreter of the Rigveda.

ERRATA

- P. 14, line 27, for śitipādo read śitipādō.
P. 28, line 1, read नर्यपांसि.
P. 31, line 29, and p. 46, l. 29, for yó read yō.
P. 48, head-line, for i. 12, 4 read ii. 12, 4.
P. 51, line 31, for yó read yō.
P. 60, line 13, for no read nō.
P. 69, line 2, for tām read tam.
Pp. 68, 70, 71, 75, head-lines, for APAM read APAM.
P. 118, head-line, for APAS read ĀPAS.
P. 125, line 12, for víśvácaksās read víśvácaksās.
P. 128, line 8, for nū read nū.
P. 139, line 14, for vibhīdako read vibhīdakō.
P. 142, last line, and p. 143, line 11, for anyó read anyō.
P. 144, head-line, for MAṆḌŪKAS read MAṆḌŪKAS.
P. 179, line 26, for té read tē.
P. 184, line 17, for tē read tē.
P. 224, head-line and line 1, for abhīti read abhīti.

AGNI

As the personification of the sacrificial fire, Agni is second in importance to Indra (ii. 12) only, being addressed in at least 200 hymns. The anthropomorphism of his physical appearance is only rudimentary, and is connected chiefly with the sacrificial aspect of fire. Thus he is butter-backed, flame-haired, and has a tawny beard, sharp jaws, and golden teeth. Mention is often made of his tongue, with which the gods eat the oblation. With a burning head he faces in all directions.

He is compared with various animals: he resembles a bull that bellows, and has horns which he sharpens; when born he is often called a calf; he is kindled like a horse that brings the gods, and is yoked to convey the sacrifice to them. He is also a divine bird; he is the eagle of the sky; as dwelling in the waters he is like a goose; he is winged, and he takes possession of the wood as a bird perches on a tree.

Wood or ghee is his food, melted butter his beverage; and he is nourished three times a day. He is the mouth by which the gods eat the sacrifice; and his flames are spoons with which he besprinkles the gods; but he is also asked to consume the offerings himself. He is sometimes, though then nearly always with other gods, invited to drink the Soma juice.

His brightness is much dwelt upon: he shines like the sun; his lustre is like the rays of the dawn and the sun, and like the lightnings of the rain-cloud. He shines even at night, and dispels the darkness with his beams. On the other hand, his path is black when he invades the forests and shaves the earth as a barber a beard. His flames are like roaring waves, and his sound is like the thunder of heaven. His red smoke rises up to the firmament; like the erector of a post he supports the sky with his smoke. 'Smoke-bannered' (dhūmā-ketu) is his frequent and exclusive epithet.

He has a shining, golden, lightning car, drawn by two or more ruddy and tawny steeds. He is a charioteer of the sacrifice, and with his steeds he brings the gods on his car.

He is the child of Heaven (Dyáuṣ), and is often called the son of Heaven and Earth (i. 160). He is also the offspring of the waters. The gods generated him as a light for the Āryan or for man, and placed him among men. Indra is called Agni's twin brother, and is more closely associated with him than any other god.

The mythology of Agni, apart from his sacrificial activity, is mainly concerned with his various births, forms, and abodes. Mention is often made of his daily production from the two kindling sticks (*arāṇis*), which are his parents or his mothers. From the dry wood Agni is born living; as soon as born the child devours his parents. By the ten maidens that produce him are meant the ten fingers of the kindler. Owing to the force required to kindle Agni he is often called 'son of strength' (*sāhasaḥ sūnūḥ*). Being produced every morning he is young; at the same time no sacrificer is older than Agni, for he conducted the first sacrifice. Again, Agni's origin in the aerial waters is often referred to: he is an embryo of the waters; he is kindled in the waters; he is a bull that has grown in the lap of the waters. As the 'son of Waters' (ii. 35) he has become a separate deity. He is also sometimes conceived as latent in terrestrial waters. This notion of Agni in the waters is a prominent one in the RV. Thirdly, a celestial origin of Agni is often mentioned: he is born in the highest heaven, and was brought down from heaven by *Mātariśvan*, the Indian Prometheus; and the acquisition of fire by man is regarded as a gift of the gods as well as a production of *Mātariśvan*. The Sun (vii. 63) is further regarded as a form of Agni. Thus Agni is the light of heaven in the bright sky; he was born on the other side of the air and sees all things; he is born as the sun rising in the morning. Hence Agni comes to have a triple character. His births are three or threefold; the gods made him threefold; he is threefold light; he has three heads, three bodies, three stations. This threefold nature of Agni is clearly recognized in the RV., and represents the earliest Indian trinity.

The universe being also regarded as divided into the two divisions of heaven and earth, Agni is sometimes said to have two origins, and indeed exclusively bears the epithet *dvi-jānman* *having two births*. As being kindled in numerous dwellings Agni is also said to have many births.

Agni is more closely associated with human life than any other deity. He is the only god called *gr̥hā-pati* *lord of the house*, and is constantly spoken of as a guest (*ātithi*) in human dwellings. He is an immortal who has taken up his abode among mortals. Thus he comes to be termed the nearest kinsman of men. He is oftenest described as a father, sometimes also as a brother or even as a son of his worshippers. He both takes the offerings of men to the gods and brings the gods to the sacrifice. He is thus characteristically a messenger (*dūtā*) appointed by gods and by men to be an 'oblation-bearer'.

As the centre of the sacrifice he comes to be celebrated as the divine counterpart of the earthly priesthood. Hence he is often called priest (*ṛtvij*, *vīpra*), domestic priest (*purōhita*), and more often than by any other name invoking priest (*hōtr*), also officiating priest (*adhvaryū*) and praying priest (*brahmān*). His priesthood is the most salient feature

of his character; he is in fact the great priest, as Indra is the great warrior.

Agni's wisdom is often dwelt upon. As knowing all the details of sacrifice he is wise and all-knowing, and is exclusively called *jātá-vedas* *he who knows all created beings*.

He is a great benefactor of his worshippers, protecting and delivering them, and bestowing on them all kinds of boons, but pre-eminently domestic welfare, offspring, and prosperity.

His greatness is often lauded, and is once even said to surpass that of the other gods. His cosmic and creative powers are also frequently praised.

From the ordinary sacrificial Agni who conveys the offering (*havya-vāhana*) is distinguished his corpse-devouring (*kravyād*) form that burns the body on the funeral pyre (x. 14). Another function of Agni is to burn and dispel evil spirits and hostile magic.

The sacrificial fire was already in the Indo-Iranian period the centre of a developed ritual, and was personified and worshipped as a mighty, wise, and beneficent god. It seems to have been an Indo-European institution also, since the Italians and Greeks, as well as the Indians and Iranians, had the custom of offering gifts to the gods in fire. But whether it was already personified in that remote period is a matter of conjecture.

The name of Agni (Lat. *igni-s*, Slavonic *ogni*) is Indo-European, and may originally have meant the 'agile' as derived from the root *ag to drive* (Lat. *ago*, Gk. *ἄγω*, Skt. *ājāmi*).

RIGVEDA i. 1.

The metre of this hymn is *Gāyatrī* (p. 438) in which nearly one-fourth of the RV. is composed. It consists of three octosyllabic verses identical in construction, each of which, when normal, ends with two iambs (◡ – ◡ ◡). The first two verses are in the *Samhitā* treated as a hemistich; but there is no reason to suppose that in the original text the second verse was more sharply divided from the third than from the first.

१ अग्निमीळे पुरोहितं

यज्ञस्य देवमृत्विजम् ।

होतारं रत्नधातमम् ॥

अग्निम् । ईळे । पुरःहितम् ।

यज्ञस्य । देवम् । ऋत्विजम् ।

होतारम् । रत्नधातमम् ॥

1 Agnīm ile puróhitam,
yajñásya devám ṛtvijam,
hotāram ratnadhātamam.

*I magnify Agni the domestic priest,
the divine ministrant of the sacrifice,
the invoker, best bestower of treasure*

On the marking of the accent in the RV. see p. 448, 2. The verb *īle* (1. s. pr. *Ā.* of *īd*: *l* for *d* between vowels, p. 3, f. n. 2) has no Udatta because it is in a principal sentence and does not begin a sentence or Pada (p. 466, 19 A.); its first syllable bears the dependent Svarita which follows the Udatta of the preceding syllable (p. 448, 1). *puró-hitam* has the accent of a Karmadhāraya when the last member is a pp. (p. 456, top). *yajñásya* is to be taken with *ṛtvijam* (not with *puró-hitam* according to Sāyaṇa), both because the genitive normally precedes the noun that governs it (p. 285 e), and because it is in the same Pada; cp. RV. viii. 38, 1; *yajñásya hí sthá ṛtvijā ye two* (Indra-Agni) *are ministrants of the sacrifice*. The dependent Svarita which the first syllable of *ṛtvijam* would otherwise bear (like *īle*), disappears because this syllable must be marked with the Anudatta that precedes an Udatta. *ṛtv-ij* though etymologically a compound (*ṛtu + ij = yaj*) is not analysed in the Pada text, because the second member does not occur as an independent word; cp. x. 2, 5: *agnir devāṃ ṛtuś yajāti may Agni sacrifice to the gods according to the seasons*. *ratna-dhā-tama* (with the ordinary Tp. accent: p. 456, 2): the Pada text never divides a cd. into more than two members. The suffix *tama*, which the Pada treats as equivalent to a final member of a cd., is here regarded as forming a unit with *dhā*; cp. on the other hand *virā-vat + tama* in 3 c and *citrā-śravas + tama* in 5 b. *rātna* never means *jewel* in the RV.

२ अग्निः पूर्वैभिर्ऋषिभिर्

ईदो नूतनैस्तु ।

स देवाँ एह वक्षति ॥

2 Agniḥ pūrvēbhir ṛṣibhir

īlio nūtanair utá,

sá devāṃ éhá vakṣati.

अग्निः । पूर्वैभिः । ऋषिभिः ।

ईदोः । नूतनैः । उत ।

सः । देवान् । आ । इह । वक्षति ॥

Agni to be magnified by past and present seers, may he conduct the gods here.

ṛṣibhis : The declensional endings *bhyām*, *bhis*, *bhyas*, *su* are in the Pada text treated like final members of compounds and separated, but not when the pure stem, as in the a dec., is modified in the preceding member; hence *pūrvēbhis* (p. 77, note 9) is not analysed.

īdyas : to be read as *īlias* (p. 16, 2 d). *nūtanais* : note that the two

forms of the inst. pl. of the a dec. in *ais* and *ebhis* constantly occur in the same stanza. *sá* (49) being unmarked at the beginning of a Pāda, has the Udatta; the dependent Svarita of the following syllable disappears before the Anudatta required to indicate the following Udatta of *vām* (Sandhi, see 39). This Anudatta and the Svarita of *vākṣati* show that all the intervening unmarked syllables *vām éhá* have the Udatta. All the unaccented syllables following a Svarita (till the Anudatta preceding an Udatta) remain unmarked; hence the last two syllables of *vākṣati* are unmarked; but in the Pāda text every syllable of a word which has no Udatta is marked with the Anudatta; thus *vākṣati*. The latter word is the s ao. sb. of *vah* carry for *vah-s-a-ti* (143, 2; 69 a). In *á ihá vākṣati*, the prp. because it is in a principal sentence is unpounded and accented (p. 468, 20), besides as very often being separated from the verb by another word. The verb *vah* is constantly connected with Agni, who conveys the sacrifice and brings the gods. Syntactically the first hemistich is equivalent to a rel. clause, *sá* being the correlative (cp. p. 294 a). The gerundive *idyas* strictly speaking belongs in sense to *nūtanaís*, but is loosely construed with *pūrvebhis* also, meaning 'is to be magnified by present seers and (was) to be magnified by past seers'. The pcl. *utá* and (p. 222) is always significant in the RV.

३ अग्निना रयिमश्नवत्

अग्निना । रयिम । अश्नवत् ।

पोषमेव दिवेदिवे ।

पोषम् । एव । दिवेऽदिवे ।

यशसं वीरवत्तमम् ॥

यशसम् । वीरवत्तमम् ॥

३ Agnínā rayím aśnavat
poṣam evā divé-dive,
yaśásam vīrávattamam.

Through Agni may one obtain wealth
day by day (and) prosperity, glorious
(and) most abounding in heroes.

aśnav-a-t: sb. pr. of *amś* attain, 3. s. ind. pr. *aśnóti* (cp. p. 134); the prn. 'he' inherent in the 3. s. of the vb. is here used in the indefinite sense of 'one', as so often in the 3. s. op. in classical Sanskrit. *rayím*, *poṣam*: co-ordinate nouns are constantly used in the RV. without the conjunction *ca*. *divé-dive*: this is one of the numerous itv. compounds found in the RV., which are always

accented on the first member only, and are analysed in the Pada text like other compounds (189 C a). *yáśasam*: this is one of the few adjectives ending in -ás that occur in the RV.; the corresponding n. substantives are accented on the first syllable, as *yáś-as fame* (83, 2 a; 182, p. 256). *vīrá-vat-tamam*: both the suffix *vant* (p. 264, cp. 185 a) and the superlative suffix *tama* are treated in the Pada text like final members of a cd.; *vīrávant* being here regarded as a unit, it is treated as the first member in the analysis (cp. note on *ratna-dhātama* in 1 c). In these two adjectives we again have co-ordination without the connecting *pcl. ca*. Their exact meaning is 'causing fame' and 'produced by many heroic sons', fame and brave fighters being constantly prayed for in the hymns.

४ अग्ने यं यज्ञमध्वरं
विश्वतः परिभूरसि ।
स इद्वेषु गच्छति ॥

अग्ने । यम् । यज्ञम् । अध्वरम् ।
विश्वतः । परिभूः । असि ।
सः । इत् । देवेषु । गच्छति ॥

4 *Āgne, yam yajñam adhvarām*
viśvátaḥ paribhūr āsi,
sá id devēṣu gachati.

O Agni, the worship and sacrifice
that thou encompassest on every side,
that same goes to the gods.

yajñam adhvarām: again co-ordination without *ca*; the former has a wider sense = *worship* (prayer and offering); the latter = *sacrificial act*. *viśvá-tas*: the *prn. adj.* *viśva* usually shifts its accent to the second syllable before *adv. suffixes* and as first member of a cd. (p. 454, 10). *āsi* is accented as the *vb.* of a subordinate clause (p. 467, B). *sá id*: all successively unmarked syllables at the beginning of a hemistich have the *Udatta* (p. 449, 2). On the particle *id* see p. 218. *devēṣu*: the *loc.* of the goal reached (p. 325, 1 b); the *acc.*, which might be used, would rather express the goal to which the motion is directed. *gachati*: as the *vb.* of a principal sentence has no *Udatta* (19 A); nor has it any accent mark in the *Saṃhitā* text because all unaccented syllables following a dependent *Svarita* remain unmarked; on the other hand, all the syllables of an unaccented word are marked with the *Anudatta* in the Pada text (cp. note on 2 d). The first syllable of *gachati* is long by position (p. 437, a 3).

५ अग्निर्होता कविकृतुः

सत्यश्चित्रश्रवस्तमः ।

देवो देवेभिरा गमत् ॥

अग्निः । होता । कविऽकृतुः ।

सत्यः । चित्रश्रवःऽतमः ।

देवः । देवेभिः । आ । गमत् ॥

5 Agnir hótā kavīkratuh
satyās citrāśravastamah,
devō devébhir ā gamat.

*May Agni the invoker, of wise
intelligence, the true, of most brilliant
fame, the god come with the gods.*

Both kavī-kratus and citrā-śravas have the regular Bv. accent (p. 455 c); the latter cd. is not analysed in the Pada text because it forms a unit as first member, from which tama is separated as the second; cp. notes on tama in 1 c and 3 c. devébhis: the inst. often expresses a sociative sense without a prp. (like saha in Skt.): see 199 A 1. devō devébhiḥ: the juxtaposition of forms of the same word, to express a contrast, is common in the RV. gam-a-t: root ao. sb. of gam (p. 171); on the accentuation of ā gamat see p. 468, 20 A a.

६ यद्दङ्ग दाशुषे त्वम्

अग्ने भद्रं करिष्यसि ।

तवेत्तत्सत्यमङ्गिरः ॥

यत् । दङ्ग । दाशुषे । त्वम् ।

अग्ने । भद्रम् । करिष्यसि ।

तव । इत् । तत् । सत्यम् । अङ्गिरः ॥

6 yád āngā dāśūṣe tuám,
Ágne, bhadram kariṣyāsi,
távét tát satyám, Āngirah.

*Just what good thou, O Agni, wilt
do for the worshipper, that (purpose)
of thee (comes) true, O Āngiras.*

āngā: on this pcl. see 180 (p. 213). dāśūṣe: dat. of dās-vāms, one of the few pf. pt. stems in the RV. formed without red. (140, 5; 157 b), of which only vid-vāms survives in Skt. tvám: here, as nearly everywhere in the RV., to be read as tuám on account of the metre. Though the Pādas forming a hemistich constitute a metrical unit, that is, are not divided from each other either in Sandhi or in the marking of the accent, the second Pada is syntactically separated from the first inasmuch as it is treated as a new sentence, a voc. or a vb. at its beginning being always accented (p. 465, 18 a; 19 b).

Hence **Agne** is accented (the **Udatta** being, as always, on the first syllable, p. 465, 18), while **Āngiras** is not (p. 466, 18 b). **karisyāsi** (ft. of **kr̥ do**): that is, whatever good thou intendest to do to the worshipper will certainly be realized. **táva it tát**: *that intention of thee*.

७ उप त्वामे दिवेदिवे
दोषावस्तर्धिया वयम् ।
नमो भरन्त एमसि ॥

उप । त्वा । अग्ने । दिवेऽदिवे ।
दोषाऽवस्तः । धिया । वयम् ।
नमः । भरन्तः । आ । इमसि ॥

7 úpa tvāgne divé-dive,
dōṣāvastar, dhiyá vayám,
námo bháranta émasi ;

To thee, O Agni, day by day, O
illuminer of gloom, we come with
thought bringing homage ;

tvā as the enc. form of tvām (109 a) and **Agne** as a voc. in the middle of a Pāda (p. 466 b) are unaccented. The acc. tvā is most naturally to be taken as governed by the preposition úpa (p. 209), though it might otherwise be quite well dependent on the cd. vb. úpa ā-imasi (a common combination of úpa and ā with verbs meaning to go), as the first prp. is often widely separated from the verb (191 f; p. 468, 20 a). dōṣā-vastar: Sāyaṇa explains this cd. (which occurs here only) as *by night and day*, but vastar never occurs as an adv. and the accent of dōṣā is shifted (which is not otherwise the case in such cds., as sâyām-prātar *evening and morning*, from sâyām); the explanation as *O illuminer* (from 1. vas shine) *of darkness* (with voc. accent on the first syllable) is much more probable, being supported by the description of Indra (iii. 49, 4) as kṣapām vastā janitā sūryasya *illuminer of nights, generator of the Sun*. dhiyā inst. of dhī *thought* (accent, p. 458, 1), used in the sense of *mental prayer*. námas, lit. *bow*, implies a gesture of adoration. bhárantas: N. pl. pr. pt. of bhr̥ *bear*. ā-imasi: the ending masi is five times as common as mas in the RV. (p. 125, f. n. 2).

८ राजन्तमध्वराणां
गोपामृतस्य दीदिविम् ।
वर्धमानं खे दमे ॥

राजन्तम् । अध्वराणां ।
गोपाम् । ऋतस्य । दीदिविम् ।
वर्धमानम् । खे । दमे ॥

8 *rājantam adhvarāṇām,*
gopām rtāsya dīdivim,
vārdhamānam sué dāme.

(to thee) ruling over sacrifices, the
 shining guardian of order, growing in
 thine own house.

rājantam: this and the other accusatives in this stanza are in agreement with *tvā* in the preceding one. *adhvarāṇām*: governed by the preceding word, because verbs of ruling take the gen. (202 A a); the final syllable *ām* must be pronounced with a slur equivalent to two syllables (like a vowel sung in music). *go-pām*: one of the many *m.* stems in final radical *ā* (p. 78), which in Skt. is always shortened to *a* (as *go-pa*). *rtā* means the regular order of nature, such as the unvarying course of the sun and moon, and of the seasons; then, on one hand, the regular course of sacrifice (rite); on the other, moral order (right), a sense replaced in Skt. by *dharma*. Agni is specially the guardian of *rtā* in the ritual sense, because the sacrificial fire is regularly kindled every day; Varuṇa (vii. 86) is specially the guardian of *rtā* in the moral sense. *vārdhamānam*: growing in thine own house, because the sacrificial fire after being kindled flames up in its receptacle on the altar. *své*: to be read as *sué*; this *prn.* meaning *own* refers to all three persons and numbers in the RV., *my own, thy own, his own*, &c. (cp. p. 112 c). *dāme*: this word (= Lat. *domu-s*) is common in the RV., but has disappeared in Skt.

९ स नः पितॄन् सूनुवे
 अग्ने सूपायनो भव ।
 सच स्वा नः स्वस्तये ॥

सः । नः । पिताऽइव । सूनुवे ।
 अग्ने । सुऽउपायनः । भव ।
 सच स्व । नः । स्वस्तये ॥

9 *sá naḥ pitṛēva sūnāve,*
Āgne, sūpāyanó bhava;
sācasvā naḥ suastāye.

So, O Agni, be easy of access to us,
as a father to his son; abide with us
for our well-being.

sá is here used in its frequent anaphoric sense of *as such, thus* (p. 294 b). *naḥ* enc. dat. (109 a) parallel to *sūnāve*. *pitā iva*: the enc. *pcl.* *iva* is regularly treated by the Pada text as the second member of a *cd.*; in the RV. *pitṛ* is usually coupled with *sūnū*, *mātr* with *putrá*. *sūnāvé*: this word as written in the Samhitā text appears with two Udāttas, because the Udatta of the elided *ā*

is thrown back on the preceding syllable (p. 465, 3); but this á must be restored, as the metre shows, and sūnáve Ágne read. Though a is elided in about 75 per cent. of its occurrences in the written Śamhitā text, it remains in the rest; it must be pronounced in about 99 per cent. (cp. p. 23, f. n. 4 and 5). The vowel Sandhi which is invariably applied between the final and initial sounds of the two Pādas of a hemistich, must always be resolved to restore the metre. This is another indication (see note on Ágne in 6b) that the second and the first Pāda were originally as independent of each other as the second and the third. On the accentuation of sūpāyaná as a Bv. see p. 455, c a. sácasvā: this verb (which is exclusively Vedic) is construed with the acc. (here nas) or the inst.; the vowel of sva, the ending of the 2. s. ipv. Ā., is here (like many other final vowels) lengthened in the Śamhitā, but is regularly short in the Pāda text. svastáye must be read as su-astáye; it has the sense of a final dat. (200 B 2). It is not analysed in the Pāda text because asti does not occur as an independent nominal stem.

SAVITṚ

This god is celebrated in eleven entire hymns and in many detached stanzas as well. He is pre-eminently a golden deity: the epithets golden-eyed, golden-handed, and golden-tongued are peculiar to him. His car and its pole are golden. It is drawn by two or more brown, white-footed horses. He has mighty golden splendour which he diffuses, illuminating heaven, earth, and air. He raises aloft his strong golden arms, with which he arouses and blesses all beings, and which extend to the ends of the earth. He moves in his golden car, seeing all creatures, on a downward and an upward path. Shining with the rays of the sun, yellow-haired, Savitr raises up his light continually from the east. His ancient paths in the air are dustless and easy to traverse, and on them he protects his worshippers; for he conveys the departed spirit to where the righteous dwell. He removes evil dreams, and makes men sinless; he drives away demons and sorcerers. He observes fixed laws; the waters and the wind are subject to him. The other gods follow his lead; and no being can resist his will. In one stanza (iii. 62, 10) he is besought to stimulate the thoughts of worshippers who desire to think of the glory of god Savitr. This is the celebrated Sāvitrī stanza which has been a morning prayer in India for more than three thousand years. Savitr is often distinguished from Sūrya (vii. 63), as when he is said to shine with the rays of the sun, Sanskrit Academy, Hyderabad Collection. c/o Hon. Dir. Shri Madhusudan Penna

to impel the sun, or to declare men sinless to the sun. But in other passages it is hardly possible to keep the two deities apart.

Savitṛ is connected with the evening as well as the morning; for at his command night comes and he brings all beings to rest.

The word Savitṛ is derived from the root *sū* to *stimulate*, which is constantly and almost exclusively used with it in such a way as to form a perpetual play on the name of the god. In nearly half its occurrences the name is accompanied by *devā god*, when it means the 'Stimulator god'. He was thus originally a solar deity in the capacity of the great stimulator of life and motion in the world.

i. 35. In this hymn Savitṛ appears as the regulator of time, bringing day and especially night.

The metre of this hymn is *Triṣṭubh* (p. 441), the commonest in the RV., about two-fifths of which are composed in it. It consists of four verses of eleven syllables identical in construction, and is divided into two hemistichs. The cadence (the last four syllables) is trochaic (— — — —); the opening, consisting of either four or five syllables followed by a caesura or metrical pause, is predominantly iambic (— — — — or — — — —), and the break between the caesura and the cadence is regularly — — — or — — —. Thus the scheme of the whole normal verse is either — — — —, — — — — | — — — — | or — — — —, — — — — | — — — — |. The metre of stanzas 1 and 9 is *Jagatī* (p. 442), which consists of four verses of twelve syllables. The *Jagatī* is identical with the *Triṣṭubh* verse extended by one syllable, which, however, gives the cadence an iambic character (— — — —). In the first stanza the caesura is always after the fifth syllable, in the second Pāda following the first member of a compound.

१ ह्याम्यग्निं प्रथमं सुखये

ह्यामि । अग्निम् । प्रथमम् । सुखये ।

ह्यामि मित्रावरुणाविहावसे ।

ह्यामि । मित्रावरुणौ । इह । अवसे ।

ह्यामि रात्रीं जगतो निवेशनीं

ह्यामि । रात्रीम् । जगतः । निवेशनीम् ।

ह्यामि देवं सवितारमूतये ॥

ह्यामि । देवम् । सवितारम् । ऊतये ॥

1 hvāyāmi Agnīm prathamām

I call on Agni first for welfare;

suastāye;

I call on Mitra-Varuṇa here for

hvāyāmi Mitrávaruṇāv ihāvase; aid; I call on Night that brings the

hváyāmi Rātrīm jāgato nivés- world to rest ; I call on god Savitr
 anīm ; for help.
 hváyāmi devām Savitāram ūtā-
 ye.

hváyāmi: pr. ind. from hvā call ; note the anaphoric repetition of this word at the beginning of each verse. prathamām is in apposition to Agnīm. su-astāye: this, āvase, and ūtāye are final datives (p. 314, B 2) ; the last two words are derived from the same root, av help. svastī (cp. note on i. 1, 9 c) evidently means well-being ; by Sāyaṇa, following Yāska (Nirukta, iii. 21), it is explained negatively as a-vināśa non-destruction. Mitrā-vāruṇā: one of the numerous Dvandvas both members of which are dual and accented (p. 269) ; note that Dv. cds. are not analysed in the Pada text. ihāvase for ihā āvase: on the accent see p. 464, 17, 1. jāgatas: the objective gen. (p. 320, B 1 b), dependent on nivésanīm = that causes the world to 'turn in' (cp. x. 127, 4. 5) ; the cs. nivésāyan is applied to Savitr in the next stanza.

२ आ कृष्णेन रजसा वर्तमानो आ । कृष्णेन । रजसा । वर्तमानः ।
 निवेशयन्नमृतं मर्त्यं च । निवेशयन् । अमृतम् । मर्त्यम् । च ।
 हिरण्येन सविता रथेना हिरण्येन । सविता । रथेन ।
 देवो याति भुवनानि पश्यन् ॥ आ । देवः । याति । भुवनानि । पश्यन् ॥

2 ā kṛṣṇéna rájasā vārtamāno, Rolling hither through the dark
 niveśāyann amṛtaṁ mṛtyam ca, space, laying to rest the immortal
 hiranyáyena Savitā rāthēna, and the mortal, on his golden car
 ā devó yāti bhúvanāni páśyan. god Savitr comes seeing (all) crea-
 tures.

ā vārtamānas: the prp. may be separated from a pt. as from a finite vb., p. 462, 13 a ; when it immediately precedes, as in niveśāyan, it is usually compounded, *ibid.* kṛṣṇéna rájasā: = through the darkness ; loc. sense of the inst., 119 A 4. amṛtaṁ mṛtyam ca s. m. used collectively = gods and men. rāthēnā must of course be read rāthēnāś: see note on Ágne, i. 1, 9 b. ā devó yāti: cp. note

on á ihá vaksati, i. 1, 2c. In this and the two following stanzas Savitr is connected with evening.

३ याति देवः प्रवता यात्युद्धता याति। देवः। प्रऽवता। याति। उतऽवता।
 याति शुभ्राभ्यां यजतो हरिभ्याम्। याति। शुभ्राभ्याम्। यजतः। हरिऽभ्याम्।
 आ देवो याति सविता परावतो आ। देवः। याति। सविता। पराऽवतः।
 ऽप विस्वा दुरिता बार्धमानः ॥ अप विस्वा। दुःऽइता। बार्धमानः ॥

3 yāti devāḥ pravātā, yāti ud-
 vātā ; The god goes by a downward, he
 goes by an upward path ; adorable
 yāti śubhrābhyāṃ yajató hāri-
 bhyāṃ. he goes with his two bright steeds.
 ā devó yāti Savitā parāvato, God Savitr comes from the distance,
 āpa víśvā duritā bādhamānaḥ. driving away all hardships.

In this stanza a Jagatī verse is combined with a Triṣṭubh in each hemistich. This is quite exceptional in the RV. : see p. 445, β 1 and f. n. 7. pra-vāt-ā and ud-vāt-ā: local sense of the inst. (199 A 4); note that the suffix vat (p. 263) is in the Pada text treated like the second member of a cd. The downward and upward path refer to the sun's course in the sky. The second yāti is accented as beginning a new sentence. hāribhyām: inst. in sociative sense; cp. devébhis in i. 1, 5. On the different treatment of śubhrābhyām and hāribhyām in the Pada text see note on pūrvebhis in i. 1, 28. parāvátó ऽ pa: see note on Ágne in i. 1, 9. parāvátas: abl. with verb of motion (201 A 1). āpa bādhamānas: cp. note on á in 2c. víśvā duritā: this form of the n. pl. is commoner in the RV. than that in āni; p. 78, f. n. 14.

४ अमीवृतं कृशैर्विस्वरूपं अभिऽवृतम्। कृशैः। विस्वऽरूपम्।
 हिरण्यशम्यं यजतो बृहन्तम्। हिरण्यऽशम्यम्। यजतः। बृहन्तम्।
 आस्थाद्रथं सविता चित्रमानुः आ। अस्थात्। रथम्। सविता। चित्र
 कृष्णा रजांसि तर्विषीं दधानः ॥ ऽमानुः।
 कृष्णा। रजांसि। तर्विषीम्। दधानः

4 abhívṛtam kṛśanair, viśvárū-
pam,
hiraṇyaśamyam, yajató bṛhān-
tam,
āsthād rātham Savitā citrā-
bhānuh,
kṛṣṇā rājāmsi, táviṣīm dādadhā-
nah.

*His car adorned with pearls,
omni-form, with golden pins, lofty,
the adorable Savitr brightly
lustrous, putting on the dark spaces
and his might, has mounted.*

The final vowel of abhí is lengthened in the Samhitā text, as often when a long vowel is favoured by the metre. The prp. is also accented, this being usual when a prp. is compounded with a pp. (p. 462, 13 b). kṛśanais: stars are probably meant, as is indicated by x. 68, 11: 'the Fathers adorned the sky with stars, like a dark horse with pearls'. viśvá-rūpam: on the accent cp. note on i. 1, 4 b. -śamyam: inflected like rathī, p. 87; the śamī is probably a long pin fixed at each end of the yoke to prevent its slipping off the horse's neck. āsthāt: root ao. of sthā. kṛṣṇā rājāmsi: = darkness. dādadhānas (pr. pt.; the pf. would be dādadhānās) governs both rājāmsi and táviṣīm = clothing himself in darkness (cp. 2 a) and might, that is, bringing on evening by his might.

५ वि जनाञ्छावाः श्रुतिपादौ वि । जनां । श्वावाः । श्रुतिपादः ।
अख्यन् । अख्यन् ।
रथं हिरण्यप्रउगं वहन्तः । रथम् । हिरण्यप्रउगम् । वहन्तः ।
शश्वद्विशः सवितुर्दैवस्यो- शश्वत् । विशः । सवितुः । दैवस्य ।
पस्थे विश्वा भुवनानि तस्युः ॥ उपस्थे । विश्वा । भुवनानि । तस्युः ॥

5 ví jánāñ chyāvāḥ śitipādo
akhyan,
rātham hiraṇyapraugam vāh-
antah.
śśśvad víśaḥ Savitúr dāiviasya
upāsthe vísvā bhūvanāni ta-
sthuh.

*His dusky steeds, white-footed,
drawing his car with golden pole,
have surveyed the peoples. For
ever the settlers and all creatures
have rested in the lap of divine
Savitr.*

vi: separated from **vb**; see note on **á vakṣati**, i. 1, 2 c. **jānāñ chyāvāñ**: for **jānāñ śyāvāñ** (40, 1). **śiti-pādas**: on the accentuation of this **Bv**. on the final member, see p. 455, c a. Note that the initial **a** of **akhyān** remains after **o** (cp. note on i. 1, 9 b). **akhyān**: a **ao**. of **khyā** see (p. 168, a 1), cp. 7 a and 8 a, and **páśyan** in 2 d; the **ao**. expresses a single action that has just taken place (p. 345 C); the **pf**. **tasthur** expresses an action that has constantly (**śásvat**) taken place in the past down to the present (113 A a). In **-praūgam** (analysed by the **Pāda** text of x. 130, 3 as **pra-uga**), doubtless = **pra-yugam** (as explained in a **Prātiśākhyā**), there is a remarkable hiatus caused by the dropping of **y**. **viśvā bhūvanāni**: here the old and the new form of the **n. pl.** are used side by side, as very often. On the **Sandhi** of **dāivyasyopāsthe** cp. note on **Ágne**, i. 1, 9 b. **dāivya** *divine* is a variation of the usual **devā** accompanying the name of **Savitṛ**. **upāsthe**: the idea that all beings are contained in various deities, or that the latter are the soul (**ātmā**) of the animate and inanimate world, is often expressed in the **RV**.

६ तिस्रो द्यावः सवितुर्वा उपस्थाँ	तिस्रः। द्यावः। सवितुः। वा। उपस्थाँ।
एका यमस्य भुवने विराषाट्।	एका। यमस्य। भुवने। विराषाट्।
आणिं न रथ्यममृताधिं तस्युर	आणिम्। न। रथ्यम्। अमृतां। अधिं।
इह ब्रवीतु य उ तच्चिकेतत् ॥	तस्युः।
	इह। ब्रवीतु। यः। जुं इति। तत्। चिकेतत् ॥

6 **tisró dyāvah**; **Savitúr dvā upāsthām**,
ekā Yamasya bhūvane virāṣāt.
āṇim ná rāthyam amṛtādhi
tasthur:
ihā bravītu yá u tác ciketat.
 (There are) three heavens: two (are) the laps of **Savitṛ**, one over-coming men, (is) in the abode of **Yama**. All immortal things rest (on him) as on the axle-end of a car: let him who may understand this tell it here.

The interpretation of this stanza is somewhat difficult; for it is meant, as the last **Pāda** indicates, as an enigma (like several others in the **RV**). The first **Pāda** is evidently intended to explain the

७ वि सुप॑णो अ॒न्तरि॑चाण॒ख्यद्
ग॒भीर॑वैपा अ॒सुरः सु॒नीथः ।
क्वे॒द॒दानीं॑ सूर्यः कश्चि॑केत
कत॑मां द्वां रश्मि॑रस्या त॒तान् ॥

ततान् ॥

7 *vi suparnó antárikṣāṇi akhyad,*
gabhirávepā ásurah sunītháh.
kúedānīm sūriah? kás ciketa?
katamám dyám raśmír asyá
tatāna?

*The bird has surveyed the atmo-
 spheric regions, the divine spirit, of
 deep inspiration, of good guidance.
 Where is now the sun? Who has
 understood (it)? To what heaven
 has his ray extended?*

7-9 deal with Savitr as guiding the sun.

vi . . . akhyat: cp. 5 a and 8 a. *suparnás*: Savitr is here called a bird, as the sun-god *Sūrya* (vii. 63) often is. On the accent of this Bv. and of *su-nīthás* see p. 455, c a. *antárikṣāṇi*: equivalent to *kṛṣṇā rájāmsi* (4 d), the aerial spaces when the sun is absent. *ásuras*: this word, which is applied to various gods in the RV., but especially to *Varuṇa*, and in the Avesta, as *ahura*, is the name of the highest god, means a divine being possessed of occult power; towards the end of the Rigvedic period it gradually lost this sense and came to mean a higher hostile power, celestial demon. *su-nīthás*: *guiding well* here means that the sun illumines the paths with his light. *kúedānīm*: when an independent Svarita is in the *Samhitā* text immediately followed by an *Udatta*, the Svarita vowel, if long, has added to it the figure 3, which is marked with both Svarita and Anudatta (p. 450 b). *idānīm*: *now = at night*. *ciketa*: pf. of *cit observe* (139, 4). *dyám*: acc. of *dyó* (p. 94, 3), here again (cp. 6 a) f. *asyá*: = *asya á*. *tatāna*: pf. of *tan stretch* (cp. 137, 2 b). The question here asked, where the sun goes to at night, is parallel to that asked about the stars in i. 24, 10: 'those stars which are seen at night placed on high, where have they gone by day?'

८ अष्टौ ब्रह्मन्कुम्भः पृथिव्यास
 त्री धन्व योजना सप्त सिन्धून् ।
 हिरण्यचः सविता देव आगाद्
 दधद्गता दाशुषे वार्याणि ॥

अष्टौ । वि । ब्रह्मन् । कुम्भः । पृथिव्याः ।
 त्री । धन्व । योजना । सप्त । सिन्धून् ।
 हिरण्यचः । सविता । देवः । आ ।
 अगात् ।

दधत् । रता । दाशुषे । वार्याणि ॥

8 aṣṭáu ví akhyat kakúbhaḥ prthi-
vyás,
trí dhánva, yójanā, saptá sín-
dhūn.

hiranyākṣáh Savitā devā āgād,
dádhat rátnā dāsúṣe vāriāni.

*He has surveyed the eight peaks
of the earth, the three waste lands,
the leagues, the seven rivers.
Golden-eyed god Savitr has come,
bestowing desirable gifts on the
worshipper.*

The general meaning of this stanza is that Savitr surveys all space: the mountains, the plains, the rivers, and the regions between heaven and earth. aṣṭáu: 106 b. prthivyás: on the accentuation see p. 458, 2. trí: n. pl. (105, 3) to be read disyllabically. dhánva: acc. pl. of dhánvan n., 90, 3 (p. 70; cp. p. 67, bottom). The long syllable after the caesura in b and d (— — for — —) is rare in the RV. (p. 440, 4 B). yójanā: probably the thirty leagues that Dawn traverses in the sky (i. 123, 8), the number of each of the other features being expressly stated. hiranyākṣás: the accent of this cd. as a Bv. is quite exceptional: p. 455 c. ā-agāt: root ao. of gā go. dádhat: on the accent cp. 127, 2; on the formation of the stem, 156.

९ हिरण्यपाणिः सविता विचर्षणिर् हिरण्यपाणिः । सविता । विचर्षणिः ।
उभे द्वावापृथिवी अन्तरीयते । उभे इति । द्वावापृथिवी इति । अन्तः ।
अपामीवां बाधन्ते वेति सूर्यम् ईयते ।
अभि कृष्णेन रजसा दामृणोति ॥ अप । अमोवाम् । बाधन्ते । वेति । सूर्यम् ।
अभि । कृष्णेन । रजसा । दाम् । ऋणोति ॥

9 hīraṇyapāṇiḥ Savitā vicarṣaṇir
ubhé dyāvāprthivī antár īyate.
ápāmivāṃ bádhat; vétisūriam;
abhi kṛṣṇéna rájasā dyām ṛṇoti.

*Golden-handed Savitr, the active,
goes between both heaven and earth.
He drives away disease; he guides
the sun; through the dark space he
penetrates to heaven.*

Dyāvā-prthivī: with the usual double accent of Devatā-dvandvas (p. 457, e β) and not analysed in the Pada text (cp. note on 1 b). Its final ī, as well as the e of ubhé, being Pragrhya (25 a, 26 a), is followed by iti in the Pada text (p. 25, f. n. 2). antár (46) com-

bined with **i go** governs the acc. ; cp. the two laps of Savitr in 6 a. **āpa bādhatē** : he drives away disease, cp. 3 d ; contrary to the general rule (p. 466, 19 A) the vb. is here accented ; this irregularity not infrequently occurs when in the same Pada a compound verb is immediately followed by a simple vb. **vēti** : accented because it begins a new sentence ; Savitr guides the sun : cp. 7 c. **kṛṣṇéna rájasā** : cp. 2 a and 4 d. **abhi . . . dyām ṛnoti** : cp. 7 d. The metre of d is irregular : it is a Trīṣṭubh of twelve syllables, the first two syllables (**abhi**) taking the place of a long one. Cp. p. 441, 4 a and p. 445, B 1.

- १० हिरण्यहस्तो असुरः सुनीयः
सुमृळीकः स्ववाँ यातुर्वाङ् ।
अपसेधन्नक्षी यातुधानान्
अस्थिहिवः प्रतिदोषं गृणानः ॥
- हिरण्यहस्तः । असुरः । सुनीयः ।
सुमृळीकः । स्ववान् । यातु । अर्वाङ् ।
अपसेधन् । रक्षसः । यातुधानान् ।
अस्थीत् । देवः । प्रतिदोषम् । गृणानः ॥

- 10 *hiranyahasto ásurah sunīthāh,*
sumṛlikāh suāvām yātu arvāh.
apasédhan rakṣáso yātudhānān,
ásthād devāh pratidoṣām grṇā-
nāh.
- Let the golden-handed divine*
spirit, of good guidance, most
gracious, aiding well, come hither.
Chasing away demons and sorcerers,
the god being lauded has arisen
towards eventide.

ásuras : cp. 7 b. **svāvān** : the analysis of the Pada text, **svāvān** = *possessed of property*, is followed by Sāyaṇa who renders it by *dhanavān wealthy* ; this would mean that Savitr bestows wealth (cp. **dādhad rátnā** in 8 d, and vi. 71, 4 **ā dāsūge suvati bhūri vāmām** *he, Savitr, brings much wealth to the worshipper*). This nom. occurs several times in the RV., and is always analysed in the same way by the Padapāṭha. On the other hand, three oblique cases of **su-ávas** *giving good help* occur (**svávasam**, **svávasā**, **svávasas**). Roth takes **svāvān** to be a nom. of this stem irregularly formed by analogy for **su-ávās** (cp. 83, 2 a). I follow the Pada text as the meaning is sufficiently good. Final **ān**, which regularly becomes **ām** before vowels (39), sometimes undergoes the same change before **y** (40, 4). **rakṣásas** has the accent of a m. in as (83, 2 a) ; the n. form is **rákṣāmsi**. **yātudhānān** is added, as is often the case, without

a connecting ca: cp. note on rayim, in i. 1, 3a; note that the Sandhi of Pān before vowels (39) does not apply at the end of an internal Pada. If Savitr in this stanza is connected with morning rather than evening, ásthāt would here be equivalent to úd asthāt; cp. RV. vi. 71, 4: úd u syá deváh Savitá dāmunā hīraṇyapāṇiḥ pratidoṣām ásthāt that god Savitr, the domestic friend, the golden-handed, has arisen towards eventide; it may, however, be equivalent to á asthāt, that is, he has mounted his car, cp. 4 c. grṇānās: pr. pt. Ā., with ps. sense, of 1. gr sing, greet.

११ ये ते पन्थाः सवितः पूव्यासौ ये । ते । पन्थाः । सवितरिति । पूव्यासः ।
 ऽरेणवः सुकृता अन्तरिक्षे । अरेणवः । सुकृताः । अन्तरिक्षे ।
 तेभिर्नो अद्य पृथग्भिः सुगेभी तेभिः । नः । अद्य । पृथग्भिः सुगेभिः ।
 रक्षा च नो अधि च ब्रूहि देव ॥ रक्ष । च । नः । अधि । च । ब्रूहि । देव ॥

11 yé tepānthāḥ, Savitaḥ, pūrviāso, Thine ancient paths, O Savitr,
 areṇāvaḥ sūkṛtā antārikṣe, the dustless, the well made, in the
 tébhir nō adyā pathībhiḥ sugē- air, (going) by those paths easy to
 bhī traverse protect us to-day, and speak
 rākṣā ca no, ādhi ca brūhi, for us, O god.
 deva.

te: the dat. and gen. of tvām, is always unaccented; while té, N. pl. m. and N. A. du. f. n. of tá, is always té. pānthās: N. pl. of pānthā, m. path, which is the only stem (not pānthān) in the RV. (99, 1 a). Savitaḥ: when final Visarjanīya in the Samhitā text represents original r, this is always indicated by the word being written with r followed by iti in the Pada text; here Savitar iti. 'reṇāvas: the initial a must be restored (see note on Ágne, i. 1, 9 b; but a is not elided after o in c and d); on the accent of a Bv. formed with privative a, see p. 455, ca. sú-kṛtās: Karmadhārayas, in which the first member is an adv. and the last a pp., accent the former; p. 456, 1 a. tébhis: inst. of tá, p. 106; p. 457, 11 b. In c nō adyā should be pronounced because e and o are shortened before a (p. 437, a 4); this rule does not apply when e and o are separated from a by the caesura; hence in d ō, ādhi should be pronounced. sugēbhī: see 47. The final a of rākṣā is lengthened because the

second syllable of the Pada favours a long vowel. *ādhi . . . brūhi: be our advocate*; the meaning of this expression is illustrated by other passages: in i. 123, 3 Savitr is besought to report to Surya that his worshippers are sinless; in vii. 60, 2 Surya is implored to make a similar report to the Ādityas.

MARUTAS

This group of deities is prominent in the RV., thirty-three hymns being addressed to them alone, seven to them with Indra, and one each to them with Agni and Pūṣan (vi. 54). They form a troop (*gaṇā, śārdhas*), being mentioned in the plural only. Their number is thrice sixty or thrice seven. They are the sons of Rudra (ii. 33) and of Pr̥ṣni, who is a cow (probably representing the mottled storm-cloud). They are further said to have been generated by Vāyu, the god of Wind, in the wombs of heaven, and they are called the sons of heaven; but they are also spoken of as self-born. They are brothers equal in age and of one mind, having the same birthplace and the same abode. They have grown on earth, in air, and in heaven, or dwell in the three heavens. The goddess Rodaśī is always mentioned in connexion with them; she stands beside them on their car, and thus seems to have been regarded as their bride.

The brilliance of the Maruts is constantly referred to: they are golden, ruddy, shine like fires, and are self-luminous. They are very often associated with lightning: all the five compounds of *vidyūt* in the RV. are almost exclusively descriptive of them. Their lances represent lightning, as their epithet *ṛṣṭī-vidyut lightning-speared* shows. They also have golden axes. They are sometimes armed with bows and arrows, but this trait is probably borrowed from their father Rudra. They wear garlands, golden mantles, golden ornaments, and golden helmets. Armlets and anklets (*khādī*) are peculiar to them. The cars on which they ride gleam with lightning, and are drawn by steeds (generally feminine) that are ruddy or tawny, spotted, swift as thought. They are great and mighty; young and unaging; dustless, fierce, terrible like lions, but also playful like children or calves.

The noise made by them, and often mentioned, is thunder and the roaring of the winds. They cause the mountains to quake and the two worlds to tremble; they rend trees, and, like wild elephants, devour the forests. One of their main activities is to shed rain: they cover the eye of the sun with rain; they create darkness with the cloud when they shed rain; and they cause the heavenly pail and the streams of the mountains to pour. The waters they shed are often clearly connected with the thunders.

storm. Their rain is often figuratively called milk, ghee, or honey. They avert heat, but also dispel darkness, produce light, and prepare a path for the sun.

They are several times called singers: they are the singers of heaven; they sing a song; for Indra when he slew the dragon, they sang a song and pressed Soma. Though primarily representing the sound of the winds, their song is also conceived as a hymn of praise. Thus they come to be compared with priests, and are addressed as priests when in the company of Indra.

Owing to their connexion with the thunderstorm, the Maruts are constantly associated with Indra (ii. 12) as his friends and allies, increasing his strength and prowess with their prayers, hymns, and songs, and generally assisting him in the fight with Vṛtra. Indra indeed accomplishes all his celestial exploits in their company. Sometimes, however, the Maruts accomplish these exploits alone. Thus they rent Vṛtra joint from joint, and disclosed the cows.

When not associated with Indra, the Maruts occasionally exhibit the maleficent traits of their father Rudra. Hence they are implored to ward off the lightning from their worshippers and not to let their ill-will reach them, and are besought to avert their arrow and the stone which they hurl, their lightning, and their cow- and man-slaying bolt. But like their father Rudra, they are also supplicated to bring healing remedies. These remedies appear to be the waters, for the Maruts bestow medicine by raining.

The evidence of the RV. indicates that the Maruts are Storm-gods. The name is probably derived from the root *mar*, to shine, thus meaning 'the shining ones'.

i. 85. Metre: Jagatī; 5 and 12 Triṣṭubh.

१ प्र ये शुभ्रन्ते जनयो न सप्तयो	प्र । ये । शुभ्रन्ते । जनयः । न । सप्तयः ।
यामन्नुद्रस्य सूनवः सुदंससः ।	यामन् । नुद्रस्य । सूनवः । सुदंससः ।
रोदसी हि मरुतश्चक्रिरे वृधे	रोदसी इति । हि । मरुतः । चक्रिरे ।
मदन्ति वीरा विदथेषु घृष्वयः ॥	वृधे ।
	मदन्ति । वीराः । विदथेषु । घृष्वयः ॥

1 prá yé śumbhante, jānayo ná,	<i>The wondrous sons of Rudra,</i>
sāptayo	<i>the racers, who on their course</i>
yāman, Rudrāsya sūnāvah su-	<i>adorn themselves like women, the</i>
dāmsasah,	<i>Maruts have indeed made the two</i>

rodasī hī Marútaś cakriré vṛ- worlds to increase. The impetuous
dhé. heroes rejoice in rites of worship.
mádanti vīrá vidátheṣu ghṛṣva-
yaḥ.

jánayas: 99, 1 a. yáman: loc., 90, 2. sudámsasas: accent,
p. 455, 10 c a. cakriré: 3. pl. Ā. pf. of kṛ; with dat. inf., p. 334, b.
mádanti: with loc., 204, 1 a. vidátheṣu: the etymology and
precise meaning of this word have been much discussed. It is most
probably derived from vidh worship (cp. p. 41, f. n. 1), and means
divine worship.

२ त उचितासीं महिमानमाश्रत ते । उचितासः । महिमानम् । आश्रत ।
 द्विव रुद्रासो अधि चक्रिरे सदः । द्विव । रुद्रासः । अधि । चक्रिरे । सदः
 अर्चन्तो अर्कं जनयन्त इन्द्रियम् अर्चन्तः । अर्कम् । जनयन्तः । इन्द्रियम् ।
 अधि श्रियो दधिरे पृश्निमातरः ॥ अधि । श्रियः । दधिरे । पृश्निमातरः ॥

2 *tá uksitáso mahimānam āsata:* They having waxed strong have
divī Rudrāsoādhi cakrire sádaḥ. attained greatness: in heaven the
ārcanto arkām, janáyanta indri- Rudras have made their abode.
yám, Singing their song and generating
ádhi śríyo dadhire Pṛśnimā- the might of Indra, they whose
tarah. mother is Pṛśni have put on glory.

té: N. pl. m. of tá that, 110. uksitāsas: pp. of 2. ukṣ (= vakṣ)
grow. āsata: 3. pl. Ā. root ao. of amś attain. Rudrāsas: the
Maruts are often called 'Rudras' as equivalent to 'sons of Rudra'.
ádhi: prp. with the loc. divī; 176, 2. janáyanta indriyám: that
is, by their song. ádhi dadhire: 3. pl. Ā. pf. of ádhi dhā, which
is especially often used of putting on ornaments. śríyas: A. pl. of
śrī glory; referring to the characteristic brilliance of the Maruts.

३ गोमातरो यच्छुभयन्ते अज्जिभिस् गोमातरः । यत् । शुभयन्ते । अज्जिभिः ।
 तनूषु शुभा दधिरे विरुक्वतः । तनूषु । शुभाः । दधिरे । विरुक्वतः ।
 बाधन्ते विश्वमभिमतिनमप बाधन्ते । विश्वम् । अभिमतिनम् । अप ।
 वत्सान्येषामनु रीयते घृतम् ॥ वत्सानि । एषाम् । अनु । रीयते । घृतम् ॥

3 gómātaro yác chubháyantē añjibhis,
tanúṣu śubhrā dadhire virúk-mataḥ.
bádhante víśvam abhimātinam ápa.
vārtmāni eṣām ánu rīyate ghṛtām.

When they whose mother is a cow deck themselves with ornaments, shining they put on their bodies brilliant weapons. They drive off every adversary. Fatness flows along their tracks.

gómātaras : as the sons of the cow Pr̥śni. yác chubháyante : Sandhi, 53. dadhire : pf. with pr. sense, *they have put on = they wear*. ápa : prp. after the vb. and separated from it by other words, 191 f; p. 468, 20. ánu rīyate : 3. pl. Ā. pr. of ri *flow*. ghṛtām : *ghee* = fertilizing rain. The meaning of d is : the course of the Maruts is followed by showers of rain. eṣām : unemphatic G. pl. m. of ayám, p. 452, 8 B c.

४ वि चे भ्राजन्ते सुमखास ऋष्टिभिः वि । चे । भ्राजन्ते । सुसखासः । ऋष्टि
प्रचावयन्तो अच्युता चिदोजसा । ऋभिः ।
मनोजुवो यन्मरुतो रथेष्वाम्नोऽजुवः । यत् । मरुतः । रथेषु । आ ।
वृषव्रातासः । पृषतीरयुग्धम् ॥ वृषव्रातासः । पृषतीः । अयुग्धम् ॥

4 ví yé bhrájante sūmakhāsa ṛṣṭībhīḥ,
pracyāváyanto ácyutā cid ójasā,
manojúvo yán, Maruto, rá-theṣu á
vīṣavratāsaḥ pṛṣatīr áyug-dhuam;

Who as great warriors shine forth with their spears, overthrowing even what has never been overthrown with their might : when ye, O Maruts, that are swift as thought, with your strong hosts, have yoked the spotted mares to your cars,

sūmakhāsas : a Karmadhāraya cd. according to its accent (cp. p 455 10 c a), but the exact meaning of makhā is still somewhat uncertain. pra-cyāváyantas : pr. pt. of cs. of cyu *move*; though this cs., which occurs frequently in the RV., always has a long

radical vowel in the Samhita text, it invariably has a short vowel in the Padapāṭha. **Marutas**: change from the 3. to the 2. prs., in the same sentence, a not infrequent transition in the RV. **manojūvas**: N. pl. radical ū stem *mano-jū*, 100, II a (p. 88). **rātheṣu ā**: 176, 2. **pṛṣatis**: the spotted mares that draw the cars of the Maruts. **āyugdhvam**: 2. pl. *Ā*. root *ao*. of *yuj yoke*.

५ प्र यद्रथेषु पृषतीरयुग्धं
वाजे अद्रिं मरुतो रंहयन्तः ।
उतारुषस्य वि स्यन्ति धाराः
चर्मवोदभिर्मुन्दन्ति भूमं ॥

प्र । यत् । रथेषु । पृषतीः । अयुग्धम् ।
वाजे । अद्रिम् । मरुतः । रंहयन्तः ।
उत । अरुषस्य । वि । स्यन्ति । धाराः ।
चर्मव इव । उदभिः । वि । उन्दन्ति ।
भूमं ॥

5 *prā yād rātheṣu pṛṣatīr āyug-*
dhvam,
vāje ādrim, Maruto, ramhā-
yantaḥ,
utāruṣāsya vī syanti dhārās
cārmevodābhir vī undanti bhū-
ma.

when ye have yoked the spotted
mares before your cars, speeding, O
Maruts, the stone in the conflict,
they discharge the streams of the
ruddy (steed) and moisten the earth
like a skin with waters.

āyugdhvam: with loc., cp. 204, 1 b. **ādrim**: the Maruts hold lightning in their hands and cast a stone. **utā**: here comes before the first instead of the second of two clauses, as *ca* sometimes does (p. 228, 1). **āruṣasya**: the ruddy steed of heaven; cp. v. 83, 6 where the Maruts are invoked to pour forth the streams of the stallion; and in v. 56, 7 their *ruddy steed* (*vājī āruṣaḥ*) is spoken of. **vī syanti**: 3. pl. pr. of *sā bind*; Sandhi, 67 a; change back from 2. to 3. prs.; cp. 4 c d. **undanti**: 3. pl. pr. of *ud wet*. **bhūma**: N. of *bhūman* n. *earth* (but *bhūmán* m. *abundance*).

६ आ वो वहन्तु सप्तयो रघुषदो
रघुपत्नानः प्र जिगात वाङ्मिः ।
सीदता बर्हिष वः सदस्कृतं
मादयध्वं मरुतो मध्वो अन्धसः ॥

आ । वः । वहन्तु । सप्तयः । रघुषदः ।
रघुपत्नानः । प्र । जिगात । वाङ्मिः ।
सीदत । आ । बर्हिः । वः । सदः ।
मादयध्वम् । मरुतः । मध्वो । अन्धसः ॥

6 ā vo vahantu sāptayo raghu-
syādo;
raghupātvānaḥ prā jigāta bāhū-
bhiḥ.
sīdatā barhīr: urū vaḥ sādās
kṛtām.
mādāyadhvam, Maruto, mād-
h-
vō āndhasaḥ.

*Let your swift-gliding racers
bring you hither. Swift-flying come
forward with your arms. Sit down
on the sacrificial grass: a wide
seat is made for you. Rejoice, O
Maruts, in the sweet juice.*

raghu-syādas: Sandhi, 67 b. raghupātvānas: as belonging to
this Pāda to be taken with prā jigāta (gā go). bāhūbhis: with
outstretched arms as they drive. sīdata ā: 2. pl. ipv. pr. of sad sit
with prp. following (p. 468, 20). sādās: Sandhi, 43, 2 a. kṛtām:
as finite vb., 208. mādāyadhvam: cs. of mad rejoice, with gen.,
202 A b. mādhas: gen. n. of mādhu, p. 81, f. n. 12; the sweet
juice is Soma.

७ तेऽवर्धन्त स्वतवसो महित्वना
नाकं तस्थुर्ब चक्रिरे सदः ।
विष्णुर्यद्वावदृषणं मदच्युतं
वयो न सोदन्नधि बर्हिषि प्रिये ॥

ते । अवर्धन्त । स्वतवसः । महित्वना ।
आ । नाकम् । तस्थुः । उर । चक्रिरे । सदः ।
विष्णुः । यत् । ह । आवत् । वृषणम् ।
मदच्युतम् ।
वयः । न । सोदन् । अधि । बर्हिषि ।
प्रिये ॥

7 tē 'vardhanta svātavaso mahi-
tvanā:
ā nākaṁ tasthūr; urū cakrire
sādaḥ.
Viṣṇur yād dhāvad vīṣaṇam
madacyūtaṁ,
vāyo nā sīdann ādhi barhiṣi
priyē.

*Self-strong they grew by their
greatness: they have mounted to the
firmament; they have made for them-
selves a wide seat. When Viṣṇu
helped the bull reeling with intoxi-
cation, they sat down upon their
beloved sacrificial grass like birds.*

tē 'vardhanta: Sandhi accent, p. 465 17, 3. mahitvanā: inst.
of mahitvanā, p. 77, f. n. 3 ā tasthūr: vb. of a principal sentence
Sanskrit Academy, Hyderabad Collection. c/o Hon. Dir. Shri Madhusudan Penna

accented according to p. 468, β. *Viṣṇu*: the mention of wide space (a conception intimately connected with *Viṣṇu*, cp. *uru-gāyā*, &c.) in 6 c and 7 b has here probably suggested the introduction of *Viṣṇu* (i. 154), who is in various passages associated with the *Maruts* (especially in v. 87) and who also forms a dual divinity (*Indrā-Viṣṇū*) with *Indra*. *dha*: Sandhi, 54. *āvat*: 3. s. ipf. of *av* favour; *Viṣṇu* helps *Indra*, aided by the *Maruts*, in his conflicts. *vīṣan*: dec., 90, 1; both this word and *madacyūt* are applied to *Soma* as well as *Indra*, but the meaning of the vb. *av* and the use of the ipf. are in favour of *Indra* being intended, the sense then being: 'when *Viṣṇu* and *Indra*, associated in conflict, came to the *Soma* offering, the *Maruts*, their companions, came also.' *vāyas*: N. pl. of *vī bird*. *sīdan*: unaugmented ipf. of *sad sit*.

८ शूरा इवेद्युधयो न जग्मयः शूराःऽइव । इत् । युयुधयः । न । ज-
 अ॒व॒स्व॒वो न पृ॒तना॒सु येति॒रे । ग॒म॒यः ।
 भ॒य॒न्ते वि॒श्व॒ा भु॒व॒ना म॒रु॒द्भ्यो अ॒व॒स्व॒वः । न । पृ॒तना॒सु । येति॒रे ।
 राजा॑न इव त्वे॒षसं॑दृशो नरः ॥ भ॒य॒न्ते । वि॒श्व॒ा । भु॒व॒ना । म॒रु॒त्ऽभ्यः ।
 राजा॑नःऽइव । त्वे॒षऽसं॑दृशः । नरः ॥

8 śūrā ivéd yúyudhayo ná jágma- Like heroes, speeding like war-
 yaḥ, riors, like fame-seeking (men) they
 śravasyávo ná pṛtanāsu yetire. have arrayed themselves in battles.
 bháyante víśvā bhúvanā Marúḍ- All creatures fear the *Maruts*: the
 bhio : men are like kings of terrible
 rájāna iva tveṣásamdrśo nárah. aspect.

iva: note how this pcl. interchanges with *ná* in this stanza.
yetire: 3. pl. pf. *Ā*. of *yat*: 137, 2 a. *bháyante*: 3. pl. pr. *Ā*. of
bhī fear; the pr. stem according to the *bhū* class is much commoner
 in the RV. than that according to the third class. *Marúdbhyas*:
 201 A b. *náras*: the *Maruts*; N. pl. of *nṛ man*, 101, 1.

९ त्वष्टा यद्वज्रं मुक्रेतं हिरण्यं त्वष्टा । यत् । वज्रम् । मु॒क्रेत॑म् । हि॒र-
 सहस्र॑मृष्टिं स्वपा॒ अ॒व॒र्त॑यत् । ण्य॒यम् ।

धत्त इन्द्रो नर्यपांसि कर्तवे
इहन्वृत्रं निरपामौञ्जदर्णवम् ॥

सहस्रं भृष्टिम् । सुअपाः । अवर्तयत् ।
धत्ते । इन्द्रः । नरि । अपांसि । कर्तवे ।
अहन् । वृत्रम् । निः । अपाम् । औञ्जत् ।
अर्णवम् ॥

9 Tvāṣṭā yād vājraṃ sūkṛtaṃ
hiraṇyāyaṃ
sahāsrabhr̥ṣṭim suāpā āvarta-
yat,
dhattā īndro nārīāpāmsi kār-
tave:
āhan Vṛtrāṃ, nīr apām aubjad
arṇavām.

When the skilful Tvaṣṭr had
turned the well-made, golden,
thousand-edged bolt, Indra took it
to perform manly deeds: he slew
Vṛtra, and drove out the flood of
waters.

The association of ideas connecting Indra with the Maruts is continued from 7 c d. That Tvaṣṭr fashioned Indra's bolt for him is mentioned, in a similar context, in i. 32, 1 c and 2 b: āhann āhim, ānv apās tatarda; Tvāṣṭā asmai vājraṃ svaryāṃ tatakṣa he slew the serpent, he released the waters; Tvaṣṭr fashioned for him the whizzing bolt. dhatté: 3. s. pr. Ā. used in the past sense (212 A 2). kártave: dat. inf. of purpose, in order to perform (kr̥), 211. nárīāpāmsi is here and in viii. 96, 19 analysed by the Pada text as nārī āpāmsi. The only possible sense of these words would be *deeds against the hero* (Vṛtra). On the other hand nárīyāni appears once (vii. 21, 4) and nárīyā twice (iv. 19, 10; viii. 96, 21) as an attribute of āpāmsi; the epithet nárīāpasam, analysed by the Paḍapāṭha (viii. 93, 1) as nárīya-apasam *doing manly deeds* is applied to Indra. It thus seems preferable to make the slight emendation nárīāpāmsi (to be read nārīāpāmsi) in the Saṃhitā text, and nárīyāpāmsi in the Pada text. nīr aubjat: 3. s. ipf. of ubj *force* (cp. 23 c).

१० ऊर्ध्वं नुगुद्रेऽवतं त ओजसा
दादृहाण चिद्विभिदुर्वि पर्वतम् ।
धमन्तो वाणं मरुतः सुदानवो

ऊर्ध्वम् । नुगुद्रे । अवतम् । ते । ओजसा ।
दृदृहाणम् । चित । विभिदुः । वि ।
पर्वतम् ।

मदे सोमस्य रणानि चक्रिरे ॥ धमन्तः । वाणम् । मरुतः । सुदानवः ।
मदे । सोमस्य । रणानि । चक्रिरे ॥

10 ūrdhvām nunudre avatām tā
ōjasā;
dāḍṛhāṇām cid bibhidur ví pār-
vatam.
dhāmanto vāṇām Marútaḥ sudā-
navo
māde sōmasya rāṇiāni cakrire.

*They have pushed up the well
with might; they have split even
the firm mountain. Blowing their
pipes the bountiful Maruts have
performed glorious deeds in the
intoxication of Soma.*

ūrdhvām: have pressed (the bottom) upward, that is, overturned,
poured out; avatām: the cloud; = they have shed rain. dāḍṛhāṇām:
pf. pt. Ā. of ḍṛh make firm, with long red. vowel (139.9), shortened
in the Pada text. bibhidur ví: p. 468, 20. pārvatam: cloud
mountain; another way of saying the same thing. dhāmantas:
with reference to the sound made by the Maruts; cp. ārcantas, 2 c.
māde sōmasya: Indra is constantly said to perform his mighty
deeds in the intoxication of Soma, so his associates the Maruts are
here similarly described.

११ जिह्मं नुनुद्रेऽवतं तथा दिशा- जिह्मम् । नुनुद्रे । अवतम् । तथा । दिशा ।
सिञ्चन्नुत्सं गोतमाय तृणजे । अस्मिन् । उत्सम् । गोतमाय । तृणजे ।
आ गच्छन्तिमवसा चित्रभानवः आ । गच्छन्ति । ईम् । अवसा । चित्र
कामं विप्रस्य तर्पयन्त धामभिः ॥ धामभानवः ।

कामम् । विप्रस्य । तर्पयन्त । धामभिः ॥

11 jihmām nunudre avatām tāyā
disā:
āsiñcann ūtsam Gōtamāya trṣ-
ṇāje.
ā gachantīm āvasā citrābhāna-
vaḥ:
kāmaṁ viprasya tarpayanta
dhāmabhiḥ.

*They have pushed athwart the
well in that direction: they poured
out the spring for the thirsty
Gotama. Of brilliant splendour
they approach him with help; may
they satisfy the desire of the sage
by their powers.*

jihmām : so as to be horizontal and pour out the water, much the same as ūrdhvām in 10 a. táyā diśā : this expression is obscure ; it may mean, in the quarter in which Gotama was ; cp. 199 A 4. im : him, Gotama, p. 220. víprasya : of Gotama. tarpayanta : es. of trp be pleased ; the inj. is more natural here, coming after a pr., than an unaugmented ipf. would be.

१२ या वः शर्मं शशमानाय सन्ति या । वः । शर्मं । शशमानाय । सन्ति ।
 त्रिधातूनि दाशुषे यक्ताधि । त्रिधातूनि । दाशुषे । यक्त । अधि ।
 अस्मभ्यं तानि मरुतो वि यन्त अस्मभ्यम् । तानि । मरुतः । वि । यन्त ।
 रयिं नो धत्त वृषणः सुवीरम् ॥ रयिम् । नः । धत्त । वृषणः । सुवीरम् ॥

12 yā vaḥ śārma śaśamānāya śanti, The shelters which you have for
 tridhātūni dāśūṣe yachatādi. the zealous man, extend them three-
 asmābhyam tāni, Maruto, vi fold to the worshipper. Extend
 yanta. them to us, O Maruts. Bestow on
 rayiṃ no dhatta, vṛṣaṇaḥ, su- us wealth together with excellent
 vīram. heroes, mighty ones.

śārma : N. pl. n. (90, 2) śaśamānāya : pf. pt. Ā. of śam labour.
 tridhātūni : used appositionally (198). dāśūṣe : dat. of dāśvāms,
 157 b. yachata ādhi : prp. after vb., p. 468, 20 ; ipv. pr. of yam
 stretch. asmābhyam : p. 104. ví yanta : 2. pl. ipv. root ao. of
 yam stretch (cp. p. 172, 5). dhatta : 2. pl. ipv. of dhā put
 (p. 144 B b). su-vīram : that is, accompanied by warrior sons ; cp.
 vīrāvattamam, i. 1, 3 c.

VÍṢṆU

This deity occupies a subordinate position in the RV., being celebrated in only five or six hymns. The only anthropomorphic traits mentioned about him are the strides he takes, and the description of him as a youth vast in body who is no longer a child. The central feature of his nature consists in his three steps, connected with which are his exclusive epithets 'wide-going' (uru-gāyá) and 'wide-striding' (uru-kramá). With these steps he traverses the earth or the terrestrial spaces. Two of his steps are visible to men, but the third or highest is beyond the flight of birds or

mortal ken. His highest step is like an eye fixed in heaven; it shines brightly down. It is his dear abode, where pious men and the gods rejoice. There can be no doubt that these three steps refer to the course of the sun, and in all probability to its passage through the three divisions of the world: earth, air, and heaven. Viṣṇu sets in motion like a revolving wheel his ninety steeds (= days) with their four names (= seasons), an allusion to the three hundred and sixty days of the solar year. Thus Viṣṇu seems to have been originally a personification of the activity of the sun, the swiftly-moving luminary that with vast strides passes through the whole universe. Viṣṇu takes his steps for man's existence, to bestow the earth on him as a dwelling. The most prominent secondary characteristic of Viṣṇu is his friendship for Indra, with whom he is often allied in the fight with Vṛtra. In hymns addressed to Viṣṇu alone, Indra is the only other deity incidentally associated with him. One hymn (vi. 69) is dedicated to the two gods conjointly. Through the Vṛtra myth the Maruts, Indra's companions, are drawn into alliance with Viṣṇu, who throughout one hymn (v. 87) is praised in combination with them.

The name is most probably derived from *viṣ* be active, thus meaning 'the active one'.

i. 154. Metre: Triṣṭubh.

१ विष्णोर्नु कं वीर्याणि प्र वोचं	विष्णोः । नु । कम् । वीर्याणि । प्र ।
यः पार्थिवानि विममे रजांसि ।	वोचम् ।
यो अस्कभायदुत्तरं सधस्थं	यः । पार्थिवानि । विममे । रजांसि ।
विचक्रमाणस्त्रिधोरुगायः ॥	यः । अस्कभायत् । उत्तरम् । सधस्थम् ।
	विचक्रमाणः । त्रिधा । उरुगायः ॥

1 Viṣṇor nū kaṁ vīrīāṇi prā vo-	I will now proclaim the heroic
cam,	powers of Viṣṇu, who has measured
yāḥ pārthivāni vimamé rājāṁsi;	out the terrestrial regions; who
yó āskabhāyad ūttaram sadhā-	established the upper gathering-
stham,	place, having, wide-paced, strode
vicakramāṇas trēdhórugāyāḥ.	out triply.

kaṁ : this *pe*l. as an *encl.* always follows *nū*, *sū* or *hī* (p. 225, 2).
vīrīāṇi : the syllable preceding the so-called independent Svarita

(p. 448) is marked with the Anudatta in the same way as that preceding the Udatta; here we have, as usual, in reality the dependent Svarita, the word having to be pronounced *vīriāni*. *prā vocam*: inj. ao. of *vac*, 147, 3. *pārthivāni rājāmsi*: the earth and the contiguous air. *vi-mamé*: this refers to the sun traversing the universe; cp. what is said of Varuṇa in v. 85, 5: *māneneva tasthivāṁ antārikṣe vī yō mamé pṛthivīm sūryeṇa who standing in the air has measured out the earth with the sun, as with a measure*. *āskabhāyat*: ipf. of *skabh prop*; the cosmic action of supporting the sky is also attributed to Savitr, Agni, and other deities. *uttaram sadhāstham*: that is, heaven, as opposed to the terrestrial spaces in b, according to the twofold division of the world. *vicakram-āṇās*: pf. pt. *Ā*. of *kram*. *tre-dhā*: with his three steps; the first syllable must be pronounced with a slur equivalent to two short syllables (◡◡); the resolution *tredhā urugāyāḥ* would produce both an abnormal break and an abnormal cadence (p. 441, top).

२ प्र तद्विष्णुः स्तवते वीर्येण	प्र । तत् । विष्णुः । स्तवते । वीर्येण ।
मृगो न भीमः कुचरो गिरिष्ठाः ।	मृगः । न । भीमः । कुचरः । गिरिऽस्थाः ।
यस्योरुषु त्रिषु विक्रमणेष्व	यस्य । उरुषु । त्रिषु । विऽक्रमणेषु ।
अधिक्षियन्ति भुवनानि विश्वा ॥	अधिऽक्षियन्ति । भुवनानि । विश्वा ॥

2 <i>prā tād Viṣṇuḥ stavate vīryeṇa,</i>	<i>By reason of his heroic power,</i>
<i>mṛgō nā bhīmāḥ kucarō giri-</i>	<i>like a dread beast that wanders at</i>
<i>ṣṭhāḥ,</i>	<i>will, that haunts the mountains,</i>
<i>yāsyorūṣu triṣū vikramaṇeṣu</i>	<i>Viṣṇu is praised aloud for that:</i>
<i>adhikṣiyānti bhūvanāni vīśvā.</i>	<i>he in whose three wide strides all</i>
	<i>beings dwell.</i>

prā stavate: *Ā*. of *stu* in the ps. sense, as is often the case when the pr. stem is formed according to the first (and not the second) class. *tād*: the cognate acc. (p. 300, 4) referring to the heroic powers of Viṣṇu attributed to him in the preceding stanza. *vīryeṇa*: cp. note on *vīryāni* in 1 a. *mṛgās*: Sāyaṇa here interprets this

word to mean a beast of prey such as a lion; but though bhīmā occurs as an attribute both of *simhā lion* and of *vṛṣabhā bull* in the RV., *giriṣṭhā* is found three or four times applied to the latter and never to the former, and in the next stanza Viṣṇu is called a 'mountain-dwelling bull'; hence the simile appears to allude to a bull rather than a lion. *ku-carā*: Yaska, followed by Sāyaṇa, has two explanations of this word, *doing ill* (*ku = kutsitam karma blameworthy deed*) or *going anywhere* (*kva ayam na gachati where does he not go?*). Note that the word is not analysed in the Pada text because *ku* does not occur as an independent word. Sāyaṇa has two explanations of *giriṣṭhā*: *dwelling in a lofty world* or *always abiding in speech* (*giri* as loc. of *gir*) *consisting of Mantras, &c.* (l); on the inflexion see 97, 2; note that in the analysis of the Pada text the change caused by internal Sandhi in the second member is, as always, removed. *vikrāmanēṣu*: note that the final vowel of the Pada must be restored at the junction with the next Pada. *adhi-kṣiyānti*: the root 1. *kṣi* follows the *ad* class (*kṣéti*) when it means *dwelt*, but the *bhū* class (*kṣáyati*) when it means *rule over*. With *c* and *d* ep. what is said of *Savitṛ* in i. 35, 5.

३ प्र विष्णवे शूषमेतु मन्म	प्र । विष्णवे । शूषम् । एतु । मन्म ।
गिरिचित्ति उरुगायाय वृष्णे ।	गिरिचित्ति । उरुगायाय । वृष्णे ॥
य इदं दीर्घं प्रयतं सधस्थम्	यः । इदम् । दीर्घम् । प्रयतम् । सध
एको विममे त्रिभिरित्पदेभिः ॥	स्थम् ।
	एकः । विममे । त्रिभिः । इत् । पदेभिः ॥

३ prá Viṣṇave śūṣām etu mánma,	Let my inspiring hymn go forth
girikṣita urugāyāya vṛṣṇe,	for Viṣṇu, the mountain-dwelling
yá idám dīrghám práyatam sa-	wide-pacing bull, who alone with
dhástham	but three steps has measured out
éko vimamé tribhír ít padé-	this long far-extended gathering-
bhiḥ ;	place ;

śūṣām: the *ū* must be slurred disyllabically (= *u*). *idám sadhástham*: of course the earth as opposed to *úttaram sadhástham* in 1 c. *ékas* and *tribhis* are antithetical. *id* emphasizes the latter

word: *with only three*. The second Pāda of this stanza is parallel to the third of the preceding, the epithets in the former being applied direct to Viṣṇu, in the latter to the wild beast to which Viṣṇu is compared: *giriḥśīt* = *giriṣṭhā*; *urugāyā* = *kucarā*; *vṛṣan* = *mṛgō bhīmāḥ*. This correspondence of *kucarā* (besides V.'s alternative exclusive epithet *urukramā* in 5 c and elsewhere) confirms the explanation of *urugāyā* as *wide-pacing* from *gā go* (Yāska, *mahāgati* having a wide gait), and not *widely sung* from *gā sing* (Sāyaṇa).

४ यस्व॒ त्री॒ पूर्णा॑ मधु॒ना प॒दान्य॑
अ॒र्चीय॑माणा॒ स्व॒धया॑ म॒दन्ति॑ ।
य उ॑ च॒ त्रिधा॑तुं पृथि॒वीमृत॑ वाम्
एको॑ दा॒धार॒ भुव॑नानि॒ विश्वा॑ ॥

यस्व । त्री । पूर्णा । मधुना । पदानि ।
अर्चीयमाणा । स्वधया । मदन्ति ।
यः । उं इति । त्रिधातुं । पृथिवीम् ।
उत । वाम् ।
एकः । दाधार । भुवनानि । विश्वा ॥

4 yāsya trī pūrṇā mādhanā pa-
dāni
ākṣīyamāṇā svadhāyā mādanti;
yā u tridhātu prthivīm utā
dyām
ēko dādharma bhūvanāni vīśvā.

Whose three steps filled with
mead, unfailing, rejoice in bliss;
and who in threefold wise alone
has supported earth and heaven,
and all beings.

trī: n. pl. of trī (105, 3). padāny: the final vowel of the Pāda must be restored; cp. 2c. pūrṇā: cp. p. 308 d. ākṣīyamāṇā: never failing in mead; the privative pcl. a is almost invariably accented in Karmadhārayas, p. 456 a (top); such negative cds. are not analysed in the Pāda text. svadhāyā: inst. with verbs of rejoicing (p. 308 c). mādanti: his footsteps rejoice, that is, those dwelling in them do so. u: = also (p. 221, 2). tri-dhātu: this n. form is best taken adverbially = tredhā in 1 d, in a threefold way, by taking his three steps. It might, however, mean the threefold world, loosely explained by the following earth and heaven. ēkas: alone in antithesis to vīśvā, cp. 3 d. dādharma: pf. of dhr̥, with long red. vowel (139, 9), which is here not shortened in the Pāda text.

५ तदस्य प्रियमभि पाथो अश्यां तत् । अस्य । प्रियम् । अभि । पाथः ।
 नरो यत्र देवयवो मदन्ति । अश्याम् ।
 उरुक्रमस्य स हि बन्धुरित्या नरः । यत्र । देवयवः । मदन्ति ।
 विष्णोः पदे परमे मध्व उत्सः ॥ उरुक्रमस्य । सः । हि । बन्धुः । इत्या ।
 विष्णोः । पदे । परमे । मध्वः । उत्सः ॥

5 tād asya priyām abhī pātho I would attain to that dear
 āśyām, domain of his, where men devoted
 nāro yātra devayāvo mādanti: to the gods rejoice: for that,
 urukramāsya sā hī bāndhur truly akin to the wide-strider, is a
 itthā, well of mead in the highest step
 Viṣṇoḥ padé paramé mādhma of Viṣṇu.
 ūtsaḥ.

abhī āśyām: op. root ao. of amś reach. yātra: in the third
 step of Viṣṇu = heaven, where the Fathers drink Soma with Yama
 (cp. i. 35, 6). nāras: that is, pious men who dwell in heaven;
 N. pl. of nr̥, 101, 1. sā: referring to pāthas is attracted in gender
 to bāndhus, 194, 3. itthā: p. 218. mādmmas (gen., p. 81, n. 12):
 cp. 4a, where the three steps are filled with mead; but the third
 step is its special abode.

६ ता वां वास्तून्नुश्मसि गमध्वै ता । वाम् । वास्तूनि । उश्मसि । गमध्वै ।
 यत्र गावो भूरिशृङ्गा अयासः । यत्र । गावः । भूरिशृङ्गाः । अयासः ।
 अत्राह तदुर्गायस्य वृष्णः अत्र । अहं । तत् । उर्गायस्य । वृष्णः ।
 परमं पदमव भाति भूरि ॥ परमम् । पदम् । अव । भाति । भूरि ॥

6 tā vām vāstūni uśmasi gāma- We desire to go to those abodes
 dhyai, of you two, where are the many-
 yātra gāvo bhūriśṛṅgā ayāsaḥ: horned nimble kine: there indeed
 ātrāha tād urugāyāsya vṛṣṇaḥ that highest step of the wide-pacing
 paramām padām āva bhāti bull shines brightly down-
 bhūri.

vām : of you two, that is, of Indra and Viṣṇu. The former, being the only other god with whom Viṣṇu is intimately associated, would easily be thought of incidentally in a hymn addressed to Viṣṇu alone ; this dual also anticipates the joint praise of these two gods as a dual divinity (Índrā-Viṣṇū) in the first two stanzas of the next hymn (i. 155). uśmasi : 1. pl. pr. of vaś *desire* (134, 2 a). gám-
adhyai : dat. inf., p. 193, 7. gāvas : N. pl. of gó *cow* (102, 2) ; it is somewhat doubtful what is meant by the cows ; they are explained by Yāska and Sayana as rays ; this is a probable sense, as the rays of dawn are compared with cattle, and something connected with sunlight is appropriate to the third step of Viṣṇu, the realm of light. Roth explains gāvas as stars, but there is little to support this interpretation. bhūri-śṛṅgās : *many-horned* would allude to the diffusion of the sunbeams in many directions. ayāsas : this form is understood as a N. pl. of aya (from i *go*) by Yāska, who explains it as ayanās *moving*, and by Sayana as gantāras *goers* = ativistr̥tās *very widely diffused* ; but the occurrence of the A. s. ayāsam, the G. pl. ayāsām, as well as the A. pl. ayāsas, indicates that the stem is ayās ; while its use as an attribute of simhā *lion*, āśva *horse*, and often of the Maruts, shows that the meaning must be *active, swift, nimble*. āha : on the use of this pcl. see p. 216. vṛṣṇas : cp. 3 b.

DYĀVĀ-PR̥THIVĪ

Heaven and Earth are the most frequently named pair of deities in the RV. They are so closely associated that, while they are invoked as a pair in six hymns, Dyāus is never addressed alone in any hymn, and Pr̥thivī in only one of three stanzas. The dual compound Dyāvā-Pr̥thivī, moreover, occurs much oftener than the name of Dyāus alone. Heaven and Earth are also mentioned as ródasī *the two worlds* more than 100 times. They are parents, being often called pitārā, mātārā, jānitṛī, besides being separately addressed as 'father' and 'mother'. They have made and sustain all creatures ; they are also the parents of the gods. At the same time they are in different passages spoken of as themselves created by individual gods. One of them is a prolific bull, the other a variegated cow, being both rich in seed. They never grow old. They are great and wide-extended ; they are broad and vast abodes. They grant food and wealth, or bestow great fame and dominion. Sometimes moral qualities

are attributed to them. They are wise and promote righteousness. As father and mother they guard beings, and protect from disgrace and misfortune. They are sufficiently personified to be called leaders of the sacrifice and to be conceived as seating themselves around the offering ; but they never attained to a living personification or importance in worship. These two deities are quite co-ordinate, while in most of the other pairs one of the two greatly predominates.

i. 160. Metre: Jagatī.

१ ते हि द्यावापृथिवी विश्वशंभुव
ऋतावरी रजसो धारयत्कवी ।
सुजन्मनी धिषणे अन्तरीयते
देवो देवी धर्मेणा सूर्यः शुचिः ॥

ते इति । हि । द्यावापृथिवी इति । विश्व-
शंभुवा ।

ऋतवरी इत्युतऽवरी । रजसः । धार-
यत्कवी इति धारयत्कवी ।

सुजन्मनी इति सुजन्मनी । धिषणे इति ।
अन्तः । इयते ।

देवः । देवी इति । धर्मेणा । सूर्यः । शुचिः ॥

1 té hí Dyāvā-Prthivī viśváśam-
bhuvā,
ṛtāvarī, rājaso dhārayátkavī:
sujānmanī dhiṣaṇe antār iyate
devó devī dhārmanā Sūriah
śūciḥ.

These two, indeed, Heaven and Earth, are beneficial to all, observing order, supporting the sage of the air : between the two divine bowls that produce fair creations the divine bright Sūrya moves according to fixed law.

The first two Pādas form an independent sentence ; otherwise hí (p. 252) would accent iyate in c. Dyāvā-Prthivī: on the accent, and treatment in the Pada text, see note on i. 35, 1 b. viśvá-śam-bhuvā: dec., p. 89 ; accent, note on i. 1, 4 b ; final a and ā are never contracted with ṛ (19 a and note 5). ṛtā-varī: note that, when the final vowel of a cd. is Pragrhya, this is in the Pada text first indicated by iti, and the cd. is then repeated and analysed ; in the present case the suffix varī (f. of van, pp. 67 and 69, f. n. 2) is treated like the final member of a cd., and the final vowel of ṛtā is treated as metrically lengthened. dhārayát-kavī: a governing

cd. (189 A 2 a); the gen. *rājasas* is dependent on *-kavi*, probably = Agni, who (in x. 2, 7) is said to have been begotten by *Dyāvā-prthivī*. *dhiṣāne*: the exact meaning of this word, here a designation of *dṛāvā-prthivī*, is uncertain. *antār iyate* goes between with acc.; the same thing is said of *Savitr* in i. 35, 9 b. *dhārman* n. ordinance (*dharmān* m. ordainer) is the only stem in the RV. (*dhārma* is a later one).

२ उरुव्यचसा महिनी असञ्चता । उरुव्यचसा । महिनी इति । असञ्चता ।
 पिता माता च भुवनानि रक्षतः । पिता । माता । च । भुवनानि । रक्षतः ।
 सुधृष्टमे वपुष्ये न रोदसी । सुधृष्टमे इति सुधृष्टमे । वपुष्ये इति ।
 पिता यत्सीमि रूपैरवासयत् ॥ न । रोदसी इति ।
 पिता । यत् । सीम् । अभि । रूपैः । अवा-
 सयत् ॥

2 *uru-vyācasā mahinī asaścatā*, *As Father and Mother, far-extending, great, inexhaustible, the two protect (all) beings. Like two*
pitā mātā ca, bhūvanāni rakṣ- *most proud fair women are the two*
ataḥ. *sudhṛṣṭame vapuṣye nā rōdasī,* *worlde, since the Father clothed*
pitā yāt sīm abhī rūpāir āvāsa- *them with beauty.*
yat.

uru-vyācasā: on the accent of this Bv. *having wide extension*, see p. 455 c a. The du. *a-saścat-ā* is a Bv. (as the accent shows, p. 455 c a) *having no second*, while *ā-saścant* (also an epithet of *Dyāvā-prthivī*) is a Karmadhāraya (p. 455, f. n. 2), *not a second = unequalled*. *su-dhṛṣṭame*: on the Pada analysis cp. note on i. 1, 1 c. *vapuṣye*: cp. note on *vīryāni*, i. 154, 1 a. *pitā*: the god here meant as the father of *Dyāvā-prthivī* may be *Viśvakarman*, who in RV. x. 81, 1. 2 is called 'our father' and is described as creating the earth and heaven. *sīm*: see p. 249. *abhī avāsayat*: ipf. cs. of 2. *vas wear*.

३ स वह्निः पुत्रः पित्रोः पवित्रवान् सः । वह्निः । पुत्रः । पित्रोः । पवित्रवान् ।
 पुनाति धीरो भुवनानि मायया । पुनाति । धीरः । भुवनानि । मायया ।

धेनुं च पृश्निं वृषभं सुरेतसं धेनुं । च । पृश्निम् । वृषभम् । सुरेतसम् ।
विश्वाहा शुक्रं पयो अस्व दुक्षत ॥ विश्वाहा । शुक्रम् । पयः । अस्व । धुक्षत ॥

3 sá váhniḥ putráḥ pitṛóḥ pavī- That son of the two parents, the
travān driver, the purifier, wisely purifies
punāti dhīro bhúvanāni mā- beings by his mysterious power.
yáyā. He has always milked from the
dhenúm ca pṛśnim vṛṣabhám speckled cow and from the bull
surétasam abounding in seed his shining
viśvāhā śukráṁ páyō asya duk- moisture.
ṣata.

putrás: by the son of the parents (Heaven and Earth) Agni is meant; for he is expressly said to have been begotten by Heaven and Earth (RV., x. 2, 7), cp. note on 1 b; he is especially called váhni as the one who conveys (vahati) the gods to the sacrifice; he is very frequently called pāvaká purifier (a term seldom applied to any other deity); he purifies beings in his character of priest. Sayana thinks the Sun is meant, and explains purifies by illumines. dhenúm: the term cow is often used in the RV. in the sense of earth. ca is here used with the first acc. instead of the second (cp. p. 228, 1). vṛṣabhám: Dyaus is called a bull in other passages also, and is said to have been made by Agni to roar for man (i. 31, 4). su-rétasam: alludes to the shedding of rain. viśvāhā is a cd. adv. resulting from the juxtaposition of viśvā áhā as an acc. of time (cp. p. 300, 5) = for all days equivalent to áhā viśvā which also occurs. dukṣata: unaugmented sa ao. (141 a) without initial aspiration (which is, however, restored in the Pada text), from duh milk (with two acc., 198, 2). The general meaning of c d is that Agni as the priest of sacrifice causes heaven to fertilize the earth, and the latter to be productive.

४ अयं देवानामपसामपस्तमो अयम् । देवानाम् । अपसाम् । अपःस्तमः ।
यो जजान रोदसी विश्वशुवा । यः । जजान । रोदसी इति । विश्व
वि यो ममे रजसी सुक्रतूयया इशुवा ।

जरेभिः स्वाम्नेभिः समानुचे ॥

वि। यः। ममे। रजसी इति। सुक्रतुः यया।

अजरेभिः। स्वाम्नेभिः। सम। आनुचे ॥

4 ayām devānām apāsām apās-
tamo

yó jajāna ródasī viśvāsām-
bhuvā.

ví yó mamé rájasī sukratūyāyā
ajārebhiḥ skāmbhanebhiḥ, sám
ānṛce.

*He of the active gods is the
most active who has created the two
worlds that are beneficial to all.
He who with insight has measured
out the two spaces (and upheld
them) with unaging supports, has
been universally praised.*

In this stanza (cp. 2) the father of Heaven and Earth is celebrated. apāsām : partitive gen. (p. 321, b a). ví . . . mamé : this expression is also used of Viṣṇu (see i. 154, 1. 3) and other gods. rájasī : the heavenly and the terrestrial spaces. The initial vowel of d must be restored. sám ānṛce : red. pf. of arc *sing* (139, 6), the *Ā.* being used in the ps. sense ; Sāyaṇa explains it in an act. sense as pūjita-vān *has honoured*, which he further interprets to mean sthā-pitavān *has established*!

५ ते नो गृणानि महिनी महि अवंः
क्षत्रं द्यावापृथिवी धासथो बृहत् ।

येनामि हृष्टीस्तनाम विश्वहा

पुनार्थमोर्जो अस्मि समिन्वतम् ॥

ते इति । नः । गृणानि इति । महिनी
इति । महि । अवंः ।

क्षत्रम् । द्यावापृथिवी इति । धासथः ।
बृहत् ।

येन । अमि । हृष्टीः । ततनाम । विश्वहा ।

पुनार्थम् । ओर्जः । अस्मि इति । सम ।

इन्वतम् ॥

5 té no grṇāné, mahinī, máhi śrá-
vaḥ,

kṣatrām, Dyāvā-Prthivī, dhā-
satho bṛhāt.

*So being lauded, O great ones
bestow on us, O Heaven and Earth,
great fame and ample dominion.
Bring for us praiseworthy strength*

yénābhī kṛṣṭis tatānāma viś- by which we may always extend
 vāhā over the peoples.
 panāyiam ójō asmé sám inva-
 tam.

té: N. du. f., used anaphorically (p. 294, b). grānē: pr. pt. of
 1. gr sing, A. used in ps. sense. mahinī: there are six adjectives
 meaning *great*, formed from the root mah *be great*: by far the
 commonest is mäh (81); mahánt (85 a) is also common; mahá and
 mahín are not common, but are inflected in several cases; máhi
 and mahás (83, 2 a a) are used in the N. A. sing. only, the former
 very often, the latter rarely. kṣatráṃ: without ca. dhāsathas:
 2. du. sb. s ao. (p. 162, 2) of dhā *bestow*, to be construed with the
 dat. nas. abhī . . . tatānāma: pf. sb. of tan *stretch* (140, 1,
 p. 156). viśvā-hā is an adv. formed with the suffix hā = dhā
 (p. 212 β) meaning literally *in every manner* = *always* (cp. viśvāhā
 in 3 d); on the accent cp. note on viśvátas in i. 1, 4 b. panāyia:
 see 162, 2. ójō: final o is pronounced short before ā (p. 437, a 4),
 but the rhythm of the break here (— ∪ —) is abnormal (p. 440, f. n. 6).
 asmé: properly loc. of vayám (p. 104), but also used as a dat., is
 Praghya; it is dat. here (200 A 1). invatam: 2. du. ipv. of inv,
 a secondary root produced by a transfer from the fifth class (i-nu) to
 the first, inv-a (133, 3 b).

ÍNDRA

Indra is invoked alone in about one-fourth of the hymns of the RV., far
 more than are addressed to any other deity; for he is the favourite national
 god of the Vedic people. He is more anthropomorphic on the physical side,
 and more invested with mythological imagery, than any other member of the
 pantheon. He is primarily a god of the thunderstorm who vanquishes the
 demons of drought or darkness, and sets free the waters or wins the light.
 He is secondarily the god of battle who aids the victorious Āryan in over-
 coming his aboriginal foes.

His physical features, such as body and head, are often referred to;
 after he has drunk Soma he agitates his jaws and his beard; and his belly
 is many times mentioned in connexion with his great powers of drinking
 Soma. Being tawny (hári) in colour, he is also tawny-haired and tawny-
 bearded. His arms are especially often referred to because they wield the

thunderbolt (vájra), which, mythologically representing the lightning stroke, is his exclusive weapon. This bolt was fashioned for him by Tvaṣṭr, being made of iron (āyasá), golden, tawny, sharp, many-pointed, sometimes spoken of as a stone or rock. Several epithets, compounds or derivatives of vájra, such as vájra-bāhu *bearing the bolt in his arm* and vajrín *wielder of the bolt* are almost without exception applied to him. Sometimes he is described as armed with bow and arrows; he also carries a hook (aṅkuśá).

Having a golden car, drawn by two tawny steeds (hári), he is a car-fighter (ratheṣṭhā). Both his car and his steeds were fashioned by the Rbhus, the divine artificers.

As Indra is more addicted to Soma than any of the other gods, the common epithet 'Soma-drinker' (Somapá) is characteristic of him. This beverage stimulates him to carry out his warlike deeds; thus for the slaughter of Vṛtra he is said to have drunk three lakes of Soma. One whole hymn (x. 119) is a monologue in which Indra, intoxicated with Soma, boasts of his greatness and his might.

Indra is often spoken of as having been born, and two whole hymns deal with the subject of his birth. His father, the same as Agni's, appears to be Dyaus; but the inference from other passages is that he is Tvaṣṭr, the artificer among the gods. Agni is called Indra's twin brother, and Pūṣan (vi. 54) is also his brother. His wife, who is often mentioned, is Indrāṇī. Indra is associated with various other deities. The Maruts (i. 85) are his chief allies, who constantly help him in his conflicts. Hence the epithet *Marútvant accompanied by the Maruts* is characteristic of him. Agni is the god most often conjoined with him as a dual divinity. Indra is also often coupled with Varuṇa (vii. 86) and Vāyu, god of Wind, less often with Soma (viii. 48), Bṛhaspati (iv. 50), Pūṣan, and Viṣṇu.

Indra is of vast size; thus it is said that he would be equal to the earth even if it were ten times as large as it is. His greatness and power are constantly dwelt on: neither gods nor men have attained to the limit of his might; and no one like him is known among the gods. Thus various epithets such as śákrá and śácivant *mighty*, śácipáti *lord of might*, śatákratu *having a hundred powers*, are characteristic of him.

The essential myth forming the basis of his nature is described with extreme frequency and much variation. Exhilarated by Soma and generally escorted by the Maruts, he attacks the chief demon of drought, usually called Vṛtra, but often also the serpent (áhi). Heaven and Earth tremble when the mighty combat takes place. With his bolt he shatters Vṛtra who encompasses the waters, hence receiving the exclusive epithet *apsu-jít conquering in the waters*. The result of the conflict, which is regarded as being constantly renewed, is that he pierces the mountain and sets free the waters pent up like imprisoned cows. The physical elements in the conflict are nearly always the bolt, the mountain, waters or rivers, while

lightning, thunder, cloud, rain are seldom directly named. The waters are often terrestrial, but also often aerial and celestial. The clouds are the mountains (*pārvata*, *giri*), on which the demons lie or dwell, or from which Indra casts them down, or which he cleaves to release the waters. Or the cloud is a rock (*ādri*) which encompasses the cows (as the waters are sometimes called), and from which he releases them. Clouds, as containing the waters, figure as cows also; they further appear under the names of udder (*ūdhar*), spring (*ūtsa*), cask (*kāvandha*), pail (*kóśa*). The clouds, moreover, appear as the fortresses (*púras*) of the aerial demons, being described as moving, autumnal, made of iron or stone, and as 90, 99, or 100 in number. Indra shatters them and is characteristically called the 'fort-destroyer' (*pūrbhīd*). But the chief and specific epithet of Indra is 'Vṛtra-slayer' (*Vṛtra-hán*), owing to the essential importance, in the myth, of the fight with the demon. In this fight the Maruts are his regular allies, but Agni, Soma, and Viṣṇu also often assist him. Indra also engages in conflict with numerous minor demons; sometimes he is described as destroying demons in general, the Rakṣases or the Asuras.

With the release of the waters is connected the winning of light, sun, and dawn. Thus Indra is invoked to slay Vṛtra and to win the light. When he had slain Vṛtra, releasing the waters for man, he placed the sun visibly in the heavens. The sun shone forth when Indra blew the serpent from the air. There is here often no reference to the Vṛtra fight. Indra is then simply said to find the light; he gained the sun or found it in the darkness, and made a path for it. He produces the dawn as well as the sun; he opens the darkness with the dawn and the sun. The cows mentioned along with the sun and dawn, or with the sun alone, as found, released, or won by Indra, are here probably the morning beams, which are elsewhere compared with cattle coming out of their dark stalls. Thus when the dawns went to meet Indra, he became the lord of the cows; when he overcame Vṛtra he made visible the cows of the nights. There seems to be a confusion between the restoration of the sun after the darkness of the thunderstorm, and the recovery of the sun from the darkness of night at dawn. The latter feature is probably an extension of the former. Indra's connexion with the thunderstorm is in a few passages divested of mythological imagery, as when he is said to have created the lightnings of heaven and to have directed the action of the waters downwards. With the Vṛtra-fight, with the winning of the cows and of the sun, is also connected the gaining of Soma. Thus when Indra drove the serpent from the air, there shone forth fires, the sun, and Soma; he won Soma at the same time as the cows.

Great cosmic actions are often attributed to Indra. He settled the quaking mountains and plains. He stretches out heaven and earth like a hide; he holds asunder heaven and earth as two wheels are kept apart by

the axle; he made the non-existent into the existent in a moment. Sometimes the separation and support of heaven and earth are described as a result of Indra's victory over a demon who held them together.

As the destroyer of demons in combat, Indra is constantly invoked by warriors. As the great god of battle he is more frequently called upon than any other deity to help the Aryans in their conflicts with earthly enemies. He protects the Aryan colour and subjects the black skin. He dispersed 50,000 of the black race. He subjected the Dasyus to the Aryan, and gave land to the Aryan.

More generally Indra is praised as the protector, helper, and friend of his worshippers. He is described as bestowing on them wealth, which is considered the result of victories. His liberality is so characteristic that the frequent attribute *maghāvan bountiful* is almost exclusively his.

Besides the central myth of the Vṛtra-fight, several minor stories are connected with Indra. In various passages he is described as shattering the car of Uṣas, goddess of Dawn (iv. 51); this trait is probably based on the notion of Indra's bringing the sun when kept back by the delaying dawn. He is also said to have stopped the steeds of the Sun, apparently by causing the latter to lose a wheel of his car. Indra is further associated with the myth of the winning of Soma; for it is to him that the eagle brings the draught of immortality from the highest heaven. Another myth is the capture by Indra, with the help of Saramā, of the cows confined in a cave by demons called Paṇis.

Various stories which, though mixed with mythological elements, probably have an historical basis, are told of Indra's having fought in aid of individual protégés, such as king Sudās, against terrestrial foes.

The attributes of Indra are chiefly those of physical superiority and rule over the physical world. He is energetic and violent in action, an irresistible fighter, an inexhaustible lavisher of the highest goods on mankind, but at the same time sensual and immoral in various ways, such as excess in eating and drinking, and cruelty in killing his own father Tvāṣṭṛ. He forms a marked contrast to Varuṇa, the other great universal monarch of the RV., who wields passive and peaceful sway, who uniformly applies the laws of nature, who upholds moral order, and whose character displays lofty ethical features.

The name of Indra is pre-Indian; for it occurs in the Avesta as that of a demon; the term *verethraghna* (= Vṛtrahān) is also found there as the designation of the God of Victory, though unconnected with Indra. Thus it seems likely that there was already in the Indo-Iranian period a god resembling the Vṛtra-slaying Indra of the RV. The etymology of the word is doubtful, but its radical portion *ind* may be connected with that in *ind-u drop*.

ii. 12. Metre: Triṣṭubh.

१ यो जात एव प्रथमो मनस्वान्
देवो देवान्क्रतुना पर्यभूषत् ।
यस्य शुष्माद्रोदसी अभ्यसेतां
नृमणस्य महा स जनास इन्द्रः ॥

यः । जातः । एव । प्रथमः । मनस्वान् ।
देवः । देवान् । क्रतुना । परिऽअभूषत् ।
यस्य । शुष्मात् । रोदसी इति । अभ्यसे-
ताम् ।
नृमणस्य । महा । सः । जनासः । इन्द्रः ॥

1 yó jātá evá prathamó manasvān
devó devān krátunā paryābhū-
ṣat ;
yásya śúṣmād ródasī ábhyase-
tām
nṛmanasya mahnā : śá, janāsa,
Índrah.

The chief wise god who as soon
as born surpassed the gods in
power ; before whose vehemence the
two worlds trembled by reason of
the greatness of his valour : he,
O men, is Indra.

evá : see p. 224, 2. manas-vān : note that the suffix vān is not separated in the Pada text, as it is in pavitra-vān (i. 160, 3) ; had the Sandhi of the word, however, been máno-vān it would have been analysed as mánahsvān. devó devān : cp. i. 1, 5 c. paryābhūṣat : the exact meaning of the vb. pári bhūṣ is somewhat uncertain here, but as the greatness of Indra is especially emphasized in this hymn, surpass seems the most probable. Sāyaṇa explains it here as encompassed with protection ; in the AV. as ruled over ; in the TS. as surpassed. ródasī : the Pragrhya ī of duals is not shortened in pronunciation before vowels (p. 437, f. n. 3). ábhyasetām : ipf. of bhyas = bhī be afraid of, with abl. (p. 316, b). mahnā : inst. of mahān greatness (cp. p. 458, 2). The refrain śá, janāsa, Índrah ends every stanza (except the last) of this hymn ; similarly víśvasmād Índra úttarah ends all the twenty-three stanzas of x. 86.

२ यः पृथिवीं व्यथमानामदृहद्
यः पर्वतान्प्रकुपितौ अरम्णात् ।
यो अन्तरिक्षं विममे वरीयो

यः । पृथिवीम् । व्यथमानाम् । अदृहत् ।
यः । पर्वतान् । प्रऽकुपितान् । अरम्णात् ।
यः । अन्तरिक्षम् । विऽममे । वरीयः ।

यो वामस्तम्भात्स जनास इन्द्रः ॥ यः । वाम् । अस्तम्भात् । सः । जनासः ।
इन्द्रः ॥

2 yāh prthivīm vyāthamānām
ādr̥mhad,
yāh pārvatān prākupitāṃ āram-
nāt,
yō antārikṣam vimamé vārīyo,
yó dyām āstabhnāt: sá, janāsa,
Índrah.

Who made firm the quaking
earth, who set at rest the agitated
mountains; who measures out the
air more widely, who supported
heaven: he, O men, is Indra.

yás: note that every Pāda of this stanza, as well as of nearly every other stanza of this hymn, begins with a form of the relative prn. corresponding to the sá of the refrain. The cosmic deeds of Indra in all the three divisions of the universe, earth, air, and heaven, are here described. āramnāt: ipf. of ram set at rest. vimamé vārīyas (cpv. of urú, 103, 2 a): here the cpv. is used predicatively, extended so as to be wider; cp. vi. 69, 5, where it is said of Indra and Viṣṇu: 'ye made the air wider and stretched out the spaces for us to live.' dyām: acc. of dyó sky. āstabhnāt: ipf. of stabh prop; in this and the preceding stanza the ipf. of narration is used throughout excepting vimamé (a form of constant occurrence, cp. 154, 1. 3; 160, 4): cp. 213 d (p. 343).

३ यो हत्वाहिमरिणात्सप्त सिन्धून्
यो गा उदाजदपधा वलस्य ।
यो अरमनो रन्तरिभिं जजान
संवृक्षमत्सु स जनास इन्द्रः ॥

यः । हत्वा । अहिम् । अरिणात् । सप्त ।
सिन्धून् ।
यः । गाः । उतऽआजत् । अपऽधा । वलस्य ।
यः । अरमनोः । अन्तः । अग्निम् । जजान ।
समऽवृक् । समतऽसु । सः । जनासः । इन्द्रः ॥

3 yó hatvāhim āriṇāt saptá sín-
dhūn,
yó gā udājad apadhā Valāsya,
yó āsmanor antār agnīm jajāna,
samvṛk samātsu: sá, janāsa,
Índrah.

Who having slain the serpent
released the seven streams, who
drove out the cows by the unclosing
of Vala, who between two rocks
has produced fire, victor in battles:
he, O men, is Indra.

The first hemistich refers to the two well-known myths, the release of the waters by the conquest of *Vṛtra*, and the capture of the cows imprisoned by *Vala*; cp. ii. 14, 2: *yó apó vavrvāmsam Vṛtrām jaghāna who slew Vṛtra who had enclosed the waters*, and *ibid.* 3: *yó gā udājad, āpa hí Valām vāh who drove out the cows, for he unclosed Vala*. *āriṇāt*: ipf. of *ri* release. *saptá síndhūn*: the seven rivers of the Panjāb. *gās*: A. pl. of *gó* cow. *ud-ājat*: ipf. of *aj* drive. There is some doubt as to the exact interpretation of *apadhā*, a word that occurs here only. In form it can only be an I. s. of *apa-dhā* (cp. 97, 2). The parallel use of *āpa-vṛ* in ii. 14, 3 (quoted above) indicates that *apa-dhā* means the *unclosing* by *Indra* of the cave of *Vala* in which the cows are imprisoned; cp. also i. 11, 5: *tvām Valāsyā gómató 'pāvar bilam thou hast unclosed the aperture of Vala rich in cows*. The form is explained by *Durga*, the commentator on the *Nirukta*, by *apadhānena* as meaning *udghāṭanena Valasya by the unclosing of Vala*. *Sāyaṇa* interprets it as an irregularity for the abl. = *from the enclosure of Vala*. *Valāsyā*: the objective gen. (p. 320, B 1 b) = *by opening (the cave of) Vala*. *āśmanor antār*: between two clouds, according to *Sāyaṇa*; between heaven and earth according to *Durga*; the allusion is to the lightning form of *Agni* who in several passages is said to be 'in the rock', to be 'produced from the rock' and is called 'son of the rock' (*ādreḥ sūnūḥ*).

४ येनेमा विश्वा चर्वना कृतानि
यो दासं वर्णमधरं गुहाकः ।
श्चघ्नीव यो जिगीवा लक्षमादद्
अर्यः पुष्टानि स जनास इन्द्रः ॥

येन । इमा । विश्वा । चर्वना । कृतानि ।
यः । दासम् । वर्णम् । अधरम् । गुहा ।
अक्रित्यकः ।
श्चघ्नीइव । यः । जिगीवान् । लक्षम् ।
आदत् ।

अर्यः । पुष्टानि । सः । जनासः । इन्द्रः ॥

4 yēnemā víśvā cyāvanā kṛtāni,
yó dāsam vārṇam ādharam gū-
hākaḥ;

By whom all things here have
been made unstable, who has made
subject the Dāsa colour and has

svagnīva yō jigivām lakṣām made it disappear; who, like a winning gambler the stake, has taken the possessions of the foe: he, **ādad** **aryāḥ puṣṭāni: sá, janāsa,** **Indrah.** O men, is Indra.

imā víśvā: all these things, that is, all things on earth. **cyávanā** is used predicatively after **kṛtāni**, just as **ádharām** is in b after **ákar**; cp. iv. 30, 22: **yás tá víśvāni cicyuṣé** who hast shaken the whole world. **dāsam vārṇam:** the non-Aryan colour (= **kṛṣṇām vārṇam**), the aborigines; note the difference of accent in the substantive **dāsá** and the adj. **dāsa**. **ákar:** root ao. of **kṛ** (148, 1 b), to be construed with both **ádharām** (make inferior = subject) and **gūhā** (put in hiding = cause to disappear, drive away). When a final Visarjanīya in the Samhitā text represents an etymological r, this is indicated in the Pada text by putting **iti** after the word and repeating the latter in its pause form: **ákar ity ákaḥ. jigivām:** pf. pt. of **ji win** (139, 4); on the Sandhi see 40, 3. Since the normal metre requires **— —** after the caesura (p. 441, top), this word was here perhaps metrically pronounced **jigivām** as it came to be regularly written in B. **ādat:** irr. a ao. (147 a 1) from **dā give**; though not analysed in the Pada text, it must owing to the sense be = **ā-ādat has taken**. **aryás:** gen of **arí** (99, 3); this word appears to be etymologically a Bv. = **having no wealth** (ri = rai), either for oneself (whence the sense **needy, suppliant**) or to bestow on others (whence the sense **niggard, foe**). [If a single meaning has to be given, **devout** is misleading, and **suppliant** should be substituted for it in the *Vedic Grammar*, p. 81, f. n. 1; 99, 3; and in the Index, p. 473.]

यं स्ना पृच्छन्ति कुहं सेति घोरम् यम् । स्म । पृच्छन्ति । कुहं । सः । इति ।
उत्तमाङ्गनैषो अस्तीत्येनम् । घोरम् ।
सो अर्यः पुष्टीर्विज इवा मिनाति उत । ईम् । आङ्गः । न । एषः । अस्ति ।
अदस्मै धत्त स जनास इन्द्रः ॥ इति । एनम् ।

सः । अर्यः । पुष्टीः । विजः इव । आ ।

मिनाति ।

अत । अस्मै । धत्त । सः । जनासः । इन्द्रः ॥

5 yám smā prchānti kúha sēti
ghorām,
utém āhur nāiṣo astīti enam ;
sō 'ryāḥ puṣṭīr vīja ivā mināti.
śrād asmai dhatta : sá, janāsa,
īndrah.

*The terrible one of whom they
ask 'where is he', of whom they also
say 'he is not'; he diminishes the
possessions of the niggard like
the (player's) stake. Believe in him:
he, O men, is Indra.*

smā (p. 250) is metrically lengthened, the second syllable of the Pāda favouring a long vowel (p. 441, top). prchānti: pr. of prach. sēti for sá iti: the irr. contraction of sá with a following vowel is common (48 a). im anticipates enam: see p. 220. āhur: pf. of ah say, 139, 4; this vb. not being accented, b has the form of a principal clause, though the almost invariable use of relative clauses in this hymn would lead one to expect that the yám of the first clause would accentuate the second also. sō arýās: the initial a, though written, should be dropped; otherwise the irr. contraction vījevā is just possible, but u — for uu following a caesura after the fifth syllable is rare. 5 c is parallel to 4 c: á mināti to ádat; aryāḥ puṣṭīh to áryāḥ puṣṭāni; vījaḥ to lakṣám. Uṣas (iv. 51) is in i. 92, 10 described as wearing away the life of mortals, śvaghnīva kṛtnúr vīja áminānā diminishing it as a skilful gambler the stakes. mināti: pr. of mī damage. śrād dhatta (2. pl. ipv. of dhā) believe, with dat. (200 A. 1 e). The Pādas a b mention doubts as to the existence of Indra; c implies that he does exist; and d calls for belief in him.

६ यो र॒धस्व॑ चो॒दिता॑ यः कृ॒शस्व॑
यो ब्र॒ह्मणो॑ ना॒ध॒मान॑स्व की॒रेः ।
यु॒क्त॒या॒व्णो॑ यो॒ऽवि॒ता सु॑शि॒प्रः
सु॒त॒सो॒मस्व॑ स ज॒नास॑ इन्द्रः ॥

यः । र॒धस्व॑ । चो॒दिता॑ । यः । कृ॒शस्व॑ ।
यः । ब्र॒ह्मणो॑ । ना॒ध॒मान॑स्व । की॒रेः ।
यु॒क्त॒या॒व्णः । यः । अ॒वि॒ता । सु॑शि॒प्रः ।
सु॒त॒सो॒मस्व॑ । सः । ज॒ना॒सः । इन्द्रः ॥

6 yó radhrásya coditá, yáḥ kṛśá-
sya,
yó brahmāno nādhāmānasya
kīréḥ;

*Who is furtherer of the rich, of
the poor, of the suppliant Brahmin
singer; who, fair-lipped, is the
helper of him that has pressed Soma*

yuktagrāvno yó avitā suśiprāh and has set to work the stones: he,
 sutāsomasya: sá, janāsa, ín- O men, is Indra.
 draḥ.

coditā governs the three genitives (the rich, the poor, the priestly poet) of a b, as the three relatives show; while avitā governs that of c. su-śiprās: Bv. cd., p. 455, c a. The exact meaning of śipra is somewhat doubtful, but as it is regularly dual, has the attributive *tawny*, hāri-śipra being parallel to hāri-śmaśāru *tawny-bearded*, and is associated with Indra's drinking of Soma, it can hardly mean anything but lips or moustaches; it could not well mean *jaws* which are hānū. yukta-grāvṇas: of him who has set in motion the stones with which the Soma shoots are pounded.

७ यस्याश्वासः प्रदिशि यस्य गावो यस्य । अश्वासः । प्रदिशि । यस्य । गावः ।
 यस्य ग्रामा यस्य विश्वे रथासः । यस्य । ग्रामाः । यस्य । विश्वे । रथासः ।
 यः सूर्यं य उषसं जजान यः । सूर्यम् । यः । उषसम् । जजान ।
 यो अपां नेता स जनास इन्द्रः ॥ यः । अपाम् । नेता । सः । जनासः । इन्द्रः ॥

7 yásyāśvāsaḥ pradīśi, yásya In whose control are horses, kine,
 gāvo, clans, all chariots; who creates the
 yásya grāmā, yásya víśve rá- sun, the dawn; who is the guide
 thāsaḥ; of the waters: he, O men, is
 yāḥ sūriam, yá uṣāsam jajāna; Indra.
 yó apāṃ netā: sá, janāsa, ín-
 draḥ.

uṣāsam: often also uṣāsam; du. N. A. uṣāśā and uṣāśā; N. pl. uṣāśas and uṣāśas; see 83, 2 a, f. n. 1.

८ यं क्रन्दसी संयती विद्ध्यते यम् । क्रन्दसी इति । संयती इति सम्
 परेऽवर उभया अमित्राः । ऽयती । विद्ध्यते इति विद्ध्यते ।
 समानं चिद्ध्यमातस्त्रिवांसा परे । अवर । उभयाः । अमित्राः ।
 नाना हवेते स जनास इन्द्रः ॥ समानम् । चित् । रथम् । आतस्त्रिवांसा ।
 नाना । हवेते इति । सः । जनासः । इन्द्रः ॥

8 yām krāṇdasī samyati vihvā-
yete,
pārē āvara ubhāyā amitrāḥ;
samānām cid rātham ātasthi-
vāmsā
nānā havete: sá, janāsa, īn-
draḥ.

Whom the two battle-arrays,
coming together, call upon diver-
gently, both foes, the farther and
the nearer; two having mounted
the self-same chariot invoke him
separately: he, O men, is Indra.

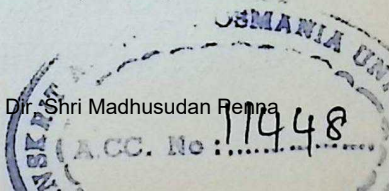
sam-yati: pr. pt. du. n. of sám-i go together. vi-hvāyete (from hvā) and nānā havete (from hū, the Samprasāraṇa form of hvā) are synonymous = call on variously; cp. i. 102, 5. 6: nānā hí tvā hávamānā jánā imé these men calling on thee (Indra) variously; and átha jánā ví hvayante siśāsávaḥ so men call on thee variously, desiring gains. pārē 'vara: must be read pārē āvara, though the succession of five short syllables before the caesura is irregular (p. 440, 4). The second Pāda explains krāṇdasī: ubhāyās (never used in the dual) = both groups of foes, that on the farther and that on the nearer side, from the point of view of the speaker; according to Sāyaṇa, the superior and the inferior. samānām contrasted with nānā: two who are on the same chariot, that is, the fighter and the driver, invoke him separately. havete: not being accented must be taken as the vb. of a principal clause; cp. note on 5 b.

८ यस्मान्न ऋते विजयन्ते जनांसो
यं युध्यमाना अवसे हवन्ते ।
यो विश्वस्य प्रतिमानं बभूव
यो अच्युतच्युत्स जनास इन्द्रः ॥

यस्मात् । न । ऋते । विजयन्ते । जनांसः ।
यम् । युध्यमानाः । अवसे । हवन्ते ।
यः । विश्वस्य । प्रतिमानम् । बभूव ।
यः । अच्युतच्युत् । सः । जनासः । इन्द्रः ॥

9 yāsmān narté vijāyante jánāso,
yām yúdhyaṁānā āvase há-
vante;
yó víśvasya pratimānam ba-
bhūva,
yó acyutacyút: sá, janāsa,
īndrah.

Without whom men do not
conquer, whom they when fighting
call on for help; who has been a
match for every one, who moves the
immovable: he, O men, is Indra.



ná rté: must be pronounced **nárté** (19 a). **vi-jáyante:** pr. of **ji conquer**. **hávante:** cp. **vihváyete** in 8 a. **ávase:** final dat. (p. 314, B 2). **pratimānam:** cp. iv. 18, 4: **nahí nú asya prati-mānam ásti antár jātēsu utá yé jánitvāḥ** for there is no match for him among those who have been born nor those who will be born. **acyuta-cyút:** cp. 4 a; also iii. 30, 4: **tvám cyāváyann ácyutāni** ... **cárasī** thou continuest shaking unshaken things.

१० यः शश्वतो महेनो दधानान्

अमन्यमानाञ्छर्वी जघान् ।

यः शर्धति नानुददाति शृध्यां

यो दस्योर्हन्ता स जनास इन्द्रः ॥

यः । शश्वतः । महि । एनः । दधानान् ।

अमन्यमानान् । शर्वी । जघान् ।

यः । शर्धति । न । अनुददाति । शृध्याम् ।

यः । दस्योः । हन्ता । सः । जनासः । इन्द्रः ॥

10 yāḥ śásvato máhi éno dádhanān

ámanyamānāñ chāruā jaghāna;

yāḥ śárdhate nānudádāti śrdh-
yām,

yó dásyor hantá: śá, janāso,
índrah.

Who slays with his arrow the
unexpected many that commit
great sin; who forgives not the
arrogant man his arrogance, who
slays the Dasyu: he, O men, is
Indra.

dádhanān: pr. pt. **Ā.** of **dhā**. The Sandhi of **ān** (39) is not applied between **Pādas** (cp. i. 35, 10 c). **ámanyamānān:** not thinking scil. that he would slay them; on the Sandhi of **n + ś**, see 40, 1. **śárvā:** with his arrow (inst., p. 80); with his characteristic weapon, the **vájra**, he slays his foes in battle. **jaghāna:** has slain (and still slays) may be translated by the present (213 A a). **anu-dádāti:** 3. s. pr. of **ánu + dā** forgive, with dat. (cp. 200 A f). **dásyos:** of the demon, a term applied to various individual demons, such as **Sambara** (11 a).

११ यः शश्वरं पर्वतेषु चियन्तं

चत्वारिंशं शरद्वन्विन्दत् ।

ओजायमानं यो अहिं जघान्

दानुं शयानं स जनास इन्द्रः ॥

यः । शश्वरम् । पर्वतेषु । चियन्तम् ।

चत्वारिंशाम् । शरदि । अनुद्विन्दत् ।

ओजायमानम् । यः । अहिम् । जघान् ।

दानुम् । शयानम् । सः । जनासः । इन्द्रः ॥

- 11 yāḥ śāmbaram pārvateṣu kṣi- *Who in the fortieth autumn*
 yāntam *found out Śambara dwelling in*
 catvāriṃśyām śarādi anvā- *the mountains; who has slain the*
 vindat; *serpent as he showed his strength,*
 ojāyāmānam yó āhim jaghāna, *the son of Dānu, as he lay: he,*
 Dānum śāyānam: śá, janāsa, *O men, is Indra.*
 Índrah.

Śambara, next to Vṛtra, Vala, and Śuṣṇa, is the most frequently mentioned demon foe of Indra, who strikes him down from his mountain. He is often spoken of as possessing many forts. kṣi-yāntam: see note on i. 154, 2 d. catvāriṃśyām: that is, Indra found him after a very long search, as he was hiding himself. anvāvindat: ipf. of 2. vid find. The second hemistich refers to Indra's slaughter of Vṛtra. ojāyāmānam: cp. iii. 32, 11: āhann āhim pariśāyānam árṇa ojāyāmānam *thou slewest the serpent showing his strength as he lay around the flood.* Dānum: this is strictly the name of Vṛtra's mother, here used as a metronymic = Dānava; cp. i. 32, 9: Dānuḥ śāye sahāvatsā ná dhenúḥ *Dānu lay like a cow with her calf* (i. e. Vṛtra). śāyānam: pr. pt. Ā. of śi lie (134, 1 c).

- १२ यः सप्तरेरिमिवृषभसुविष्मान *यः । सप्तरेरिमः । वृषभः । सुविष्मान्*
 अवाहजत्सर्वे सप्त सिन्धून् । *अवऽअहजत् । सर्वे । सप्त । सिन्धून् ।*
 यो रौहिणमस्फुरद्वज्रवाङ्मर *यः । रौहिणम् । अस्फुरत् । वज्रऽवाङ्मः ।*
 द्यामारोहन्तं स जनास इन्द्रः ॥ *द्याम् । आरोहन्तम् । सः । जनासः । इन्द्रः ॥*

- 12 yāḥ saptarásmir vṛṣabhás túvi- *The mighty seven-reined bull who*
 śmān *let loose the seven streams to flow;*
 avāsrjat sártave saptá síndhūn; *who armed with the bolt spurned*
 yó Rauhiṇám ásphurad vājra- *Rauhiṇa as he scaled heaven: he,*
 bāhur *O men, is Indra.*
 dyām āróhantam: śá, janāsa,
 Índrah.

The term vṛṣabhá is very often applied to gods, but especially to Indra, as expressing mighty strength and fertility. saptá-raśmis:

having seven reins probably means 'hard to restrain', 'irresistible'; Sāyana interprets the cd. to mean 'having seven kinds of clouds (parjanyaś) that shed rain on the earth'. *túvis-mān*: the suffix *-mān* is separated in the Pada text only after vowels, as *gó śmān*; on the Sandhi see 10 a. *ava-ásrjat*: ipf. of *srj* emit. *sártave*: dat. inf. of *sr* flow (p. 192, 4). *saptá sindhūn*: cp. 3 a and i. 35, 8 b. *Rauhinām*: a demon mentioned in only one other passage of the RV. *dyām ā-róhantam*: ascending to heaven in order to attack Indra.

१३ द्यावां चिदस्मै पृथिवी नमते
 शुष्माच्चिदस्य पर्वता भयन्ते ।
 यः सोमपा निचितो वज्रवाजुर्
 यो वज्रहस्तः स जनास इन्द्रः ॥

द्यावां । चित् । अस्मै । पृथिवी इति ।
 नमते इति ।
 शुष्मात् । चित् । अस्य । पर्वताः । भयन्ते ।
 यः । सोमपाः । निचितः । वज्रवाजुः ।
 यः । वज्रहस्तः । सः । जनासः । इन्द्रः ॥

13 Dyāvā cid asmai Prthivī namete; Even Heaven and Earth bow
 śúsmāc cid asya párvatā bhayante; down before him; before his ve-
 yāḥ somapā nicitó vájrabāhur, hemence even the mountains are
 yó vájrahastah: sá, janāsa, afraid. Who is known as the Soma-
 Índrah. drinker, holding the bolt in his arm,
 who holds the bolt in his hand: he,
 O men, is Indra.

Dyāvā ... Prthivī: the two members of Devatā-dvandvas are here, as often, separated by other words (186 A 1). *asmai*: dat. with *nam* bow (cp. 200 A 1 k, p. 311). *bháyante*: see note on i. 85, 8 c. *śúsmād*: cp. 1 e. *soma-pās* (97, 2): predicative nom., (196 b). *ni-citās*: on the accent see p. 462, f. n. 4.

१४ यः सुवन्तमवति यः पर्वन्तं
 यः शंसन्तं यः शशमानमूती ।
 यस्य ब्रह्म वर्धनं यस्य सोमो
 यस्येदं राधः स जनास इन्द्रः ॥

यः । सुवन्तम् । अवति । यः । पर्वन्तम् ।
 यः । शंसन्तम् । यः । शशमानम् । ऊती ।
 यस्य । ब्रह्म । वर्धनम् । यस्य । सोमः ।
 यस्य । इदम् । राधः । सः । जनासः । इन्द्रः ॥

14 yāḥ sunvāntam āvati, yāḥ pāc-
antam,
yāḥ śāmsantam, yāḥ śāsamā-
nām ūtī;
yāsya brāhma vārdhanam,
yāsya sómo,
yāsyaedam rādhah: sá, janāsa,
Índrah.

*Who with his aid helps him that
presses Soma, him that bakes, him
that offers praise, him that has pre-
pared the sacrifice; whom prayer,
whom Soma, whom this gift
strengthens: he, O men, is Indra.*

sunvāntam: all the participles in a and b refer to some act of worship: pressing Soma; baking sacrificial cakes, &c.; praising the gods; having prepared the sacrifice. śāsamānām: explained by Sayana as stotram kurvānam offering a Stotra; by the Naighaṇṭuka, iii. 14, as arcantam singing; by the Nirukta, vi. 8, as śāmsamānam praising. ūtī: contracted inst. of ūtī (p. 80) to be construed with āvati; cp. i. 185, 4: āvasā āvantī helping with aid. vārdhanam: to be taken predicatively with each of the three subjects brāhma, sómas, rādhah, of whom prayer, &c. is the strengthening, that is, whom prayer, &c. strengthens; yāsya being an objective gen. (p. 320, B 1 b). idam rādhah this gift = this sacrificial offering.

१५ यः सुन्वते पचते दुध आ चिद्
वाजं दर्दषि स किलसि सत्यः ।
वयं ते इन्द्र विश्वहं प्रियासः
सुवीरासो विद्यमावदेम ॥

यः । सुन्वते । पचते । दुधः । आ । चिद् ।
वाजम् । दर्दषि । सः । किल । असि । सत्यः ।
वयम् । ते । इन्द्र । विश्वहं । प्रियासः ।
सुवीरासः । विद्यम् । आ । वदेम् ॥

15 yāḥ sunvaté pācate dudhrā á
cid
vājam dārdarṣi, sá kilāsi sat-
yāḥ.
vayam ta, Indra, viśváha pri-
yāsaḥ,
suvīrāso vidātham á vadema.

*As he who, most fierce, enforces
booty for him that presses and him
that bakes, thou indeed art true.
We ever dear to thee, O Indra,
with strong sons, would utter divine
worship.*

This concluding stanza is the only one that does not end with the refrain sá, janāsa, Índrah. Instead, the poet, changing the from 3

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to the 2. prs., substitutes at the end of b the words *sá kila asi satyáñ as such thou art indeed true* = to be depended on (cp. note on *satyám* in i. 1, 6 c); while c and d are a prayer ending with an adaptation of the favourite refrain of the Gautamas, the poets of the second Maṇḍala: *brhád vadema vidáthe suviráñ we would, accompanied by strong sons, speak aloud at divine worship*. á cid: perhaps better taken as emphasizing *dudhrás* (cp. p. 216) than with *dárdarṣi* (int. of *dṛ*). *te*: gen. with *priyásas* (p. 322, C). *vidátham*: the etymology and precise sense of this word have been much discussed. There can now be hardly any doubt that it is derived from the root *vidh worship*, and that it means *divine worship*, scarcely distinguishable from *yajñá*, of which it is given as a synonym in *Naighaṇṭuka*, iii. 17; cp. note on i. 85, 1.

7. RUDRA

This god occupies a subordinate position in the RV., being celebrated in only three entire hymns, in part of another, and in one conjointly with Soma. His hand, his arms, and his limbs are mentioned. He has beautiful lips and wears braided hair. His colour is brown; his form is dazzling, for he shines like the radiant sun, like gold. He is arrayed with golden ornaments, and wears a glorious necklace (*niṣká*). He drives in a car. His weapons are often referred to: he holds the thunderbolt in his arm, and discharges his lightning shaft from the sky; but he is usually said to be armed with a bow and arrows, which are strong and swift.

Rudra is very often associated with the Maruts (i. 85). He is their father, and is said to have generated them from the shining udder of the cow *Prṣni*.

He is fierce and destructive like a terrible beast, and is called a bull, as well as the ruddy (*aruṣá*) boar of heaven. He is exalted, strongest of the strong, strong, unassailable, unsurpassed in might. He is young and unaging, a lord (*ísāna*) and father of the world. By his rule and universal dominion he is aware of the doings of men and gods. He is bountiful (*mīḍhvāms*), easily invoked and auspicious (*śivá*). But he is usually regarded as malevolent; for the hymns addressed to him chiefly express fear of his terrible shafts and deprecation of his wrath. He is implored not to slay or injure, in his anger, his worshippers and their belongings, but to avert his great malignity and his cow-slaying, man-slaying bolt from them, and to lay others low. He is, however, not purely maleficent like a demon. He not only preserves from calamity, but bestows blessings. His healing powers are especially often mentioned; he has a thousand remedies, and is the

greatest physician of physicians. In this connexion he has two exclusive epithets, *jālāṣa*, *cooling*, and *jālāṣa-bheṣaja*, *possessing cooling remedies*.

The physical basis represented by Rudra is not clearly apparent. But it seems probable that the phenomenon underlying his nature was the storm, not pure and simple, but in its baleful aspect seen in the destructive agency of lightning. His healing and beneficent powers would then have been founded partly on the fertilizing and purifying action of the thunder-storm, and partly on the negative action of sparing those whom he might slay. Thus the deprecations of his wrath led to the application of the euphemistic epithet *śivā*, which became the regular name of Rudra's historical successor in post-Vedic mythology.

The etymological sense of the name is somewhat uncertain, but would be 'Howler' according to the usual derivation from *rud cry*.

ii. 33. Metre: Triṣṭubh.

१ आ ते पितॄन्मरुतां सुमन्त्रे	आ । ते । पि॒तः । म॒रु॒ताम् । सु॒मन्त्रम् । ए॒तु ।
मा नः सूर्यस्य संदृशो युयोथाः ।	मा । नः । सूर्य॑स्य । स॒म॒दृ॒शः । यु॒यो॒थाः ।
अभि नो वीरो अर्वति क्षमेत	अ॒भि । नः । वी॒रः । अ॒र्व॒ति । क्ष॒मे॒त ।
प्र जायेमहि रुद्र प्रजाभिः ॥	प्र । जा॒ये॒म॒हि । रु॒द्र । प्र॒जा॒भिः ॥

1 ā te, pitar Marutām, sumnām etu :	Let thy good will, O Father of the Maruts, come (to us): sever us
mā naḥ sūryasya sandṛśo yuyothāḥ.	not from the sight of the sun. May the hero be merciful to us in regard
abhi no vīro ārvati kṣameta;	to our steeds; may we be prolific
prā jāyemahi, Rudra, prajā- bhiḥ.	with offspring.

pitar Marutām: the whole of a compound voc. expression loses its accent unless it begins a sentence of Pāda; in the latter case only the first syllable would be accented (p. 465, 18 a). **yuyothāḥ**: 2. s. inj. *Ā*. of 2. *yu* separate, with irregular strong radical vowel (p. 144, a). **sandṛśas**: abl. 201 A 1. **vīrās** = Rudra, with change from 2. to 3. pers., as is often the case (cp. i. 85, 5 c). **ārvati abhi kṣameta** = may he not injure us in our steeds, may he spare them. **Rudra** must be read as a trisyllable (15, 1 d).

२ त्वादत्तेभी रुद्र शंतमेभिः

शतं हिमा अशीय भेषजेभिः ।

व्यस्रद्वेषो वितरं बंहो

व्यमीवाश्चातयस्व विषूचीः ॥

2 tvādattebhī, Rud^ara, śāntame-
bhiḥ

śatām hīmā aśīya bheṣajēbhiḥ.

vī asmād dvēṣo vitarām, vī
āṁho,

vī āmivās cātayasvā viṣūcīḥ.

tvā-dattebhī: the first member of this cd. retains the inst. case-form (p. 273); Sandhi, 47. śatām: on the concord see p. 291, b; life extending to a hundred winters or autumns (śarādas) is often prayed for. aśīya: root ao. op. Ā. of amś (p. 171, 4). vī: the prp. of a cd. vb. is often repeated with each object, the vb. itself being used only once. vitarām: adv. of the cpv. of vī farther (cp. ūt-tara) employed only with verbs compounded with vī. cātayasvā: ipv. Ā. cs. of cat, with metrical lengthening of the final vowel. viṣūcīḥ: A. pl. f. of viṣvañc turned in various directions, is used predicatively like an adv.

३ श्रेष्ठो जातस्व रुद्र त्रियासि

तवस्त्वमस्तवसां वज्रबाहो ।

पर्षि णः पारमंहसः स्वस्ति

विश्वो अभिती रपसो युयोधि ॥

श्रेष्ठः । जातस्व । रुद्र । त्रिया । असि ।

तवःस्तमः । तवसाम् । वज्रबाहो इति

वज्रबाहो ।

पर्षि । नः । पारम । अंहसः । स्वस्ति ।

विश्वोः । अभिस्ततोः । रपसः । युयोधि ॥

3 śrēṣṭho jātāsya, Rud^ara, śri-
yāsi,

tavāstamas tavāsām, vajrabāho.

pārṣi ṇaḥ pāram āmhasaḥ su-
astī;

viśvā abhītī rāpaso yuyodhi.

Thou art the best of what is born,
O Rudra, in glory, the mightiest of
the mighty, O wielder of the bolt.
Transport us to the farther shore
of distress in safety. Ward off

all attacks of mischief.

jātāsya: the pp. used as a n. collective noun = *that which has been born, creation*. **vajra-bāho**: it is only here that this specific epithet of Indra is applied to any other deity; the voc. o of u stems is regularly treated as Pragrhya by the Pada text, but not in the Saṃhitā text (where for instance **vāyav ā** and **vāya ukthébhiḥ** are written). **pārṣi**: from **pr** take across, is one of a number of isolated 2. s. pr. indicatives in form, but ipv. in sense (p. 349, β). **nas**: initial n cerebralized even in external Sandhi (65 A c). **pārām**: acc. of the goal (197 A 1). **svastī**: this word is not analysed in the Pada text (like **sumatī**, &c.) because **asti** does not occur as an independent substantive; here it is a shortened form of the contracted inst. **svastī** (p. 80, n. 2); it is several times used in the sense of a final dat. = **svastāye**. **abhītis** = **abhī itis**, hence the Svarita (p. 464, 17, 1 a); Sandhi, 47. **yuyodhi**: 2. s. ipv. of **yu** separate, with irr. strong radical vowel (p. 144, a).

४ मा त्वा रुद्र चुक्रुधामा नमोभिर् मा । त्वा । रुद्र । चुक्रुधाम् । नमःभिः ।
 मा दुष्टुती वृषभ मा सहती । मा । दुःस्तुती । वृषभ । मा । सहती ।
 उन्नो वीराँ अर्पय भेषजेभिर् उत् । नः । वीरान् । अर्पय । भेषजेभिः ।
 भिषक्तं त्वा भिषजाँ शृणोमि ॥ भिषक्स्तमम् । त्वा । भिषजाम् । शृणोमि ॥

4 mā tvā, Rudra, cukrudhāmā May we not anger thee, O Rudra,
 nāmobhir, with our obeisances, nor with ill
 mā dūṣṭutī, vṛṣabha, mā sā- praise, O bull, nor with joint
 hūti. invocation. Raise up our heroes
 ūn no vīrāṃ arpayā bheṣajé- with remedies: I hear of thee as
 bhir: the best physician of physicians.
 bhiṣāktamam tvā bhiṣajāṃ śr-
 nomi.

cukrudhāma: this form, red. (cs.) ao. (149, p. 174) might in itself be either sb. or inj., because the 1. pl. P. of these moods is identical in a stems; but the use here of the prohibitive pcl. **mā**, which is employed with inj. forms only (180), decides the question. **nāmobhis**: that is, with ill or inadequate worship; cp. **dūṣṭutī** in b; the latter form is a contracted inst. (p. 80); on

the internal Sandhi of this word see 43, 3 a. *sāhūti*: contracted inst.; invocation with other deities whom Rudra might consider inferior. *úd arpayā*: cs. of *úd r* (p. 197, irr. 1) = *raise up, strengthen*. *bhiṣājām*: partitive gen. (see 202 B 2 b, p. 321); cp. 3 b. *śṛṇomi*: pr. of *śru* *hear*; with double acc., 198, 1.

५ हवीमभिर्हवन्ते यो हविर्भिर्
अव सोमैमी रुद्रं दिषीय ।
ऋदूदरः सुहवो मा नो अस्मै
बभुः सुशिप्रो रीरधन्नायै ॥

हवीमभिः । हवन्ते । यः । हविःभिः ।
अव । सोमैभिः । रुद्रम् । दिषीय ।
ऋदूदरः । सुहवः । मा । नः । अस्मै ।
बभुः । सुशिप्रः । रीरधत् । मनायै ॥

5 hávīmabhir hávate yó havir-
bhir,
áva stómebhī Rud^arām diṣīya :
ṛdūdāraḥ suhávo mā no asyái
babhrūḥ suśípro rīradhan ma-
náyai.

*Rudra who is called on with
invocations and with oblations, I
would appease with songs of praise:
may he, the compassionate, easy
to invoke, ruddy brown, fair-
lipped, not subject us to that
jealousy of his.*

hávīman: from *hū* *call*, but *havís* from *hu* *sacrifice*. *áva diṣīya*: s ao. op. *Ā.* of *dā give* (144, 3). *ṛdūdāras* is not analysed in the Pada text, perhaps owing to a doubt whether it is = *ṛdu-udāra* or *ṛdū-dāra* (the former is the view of Yāska who explains it as *mṛdu-udara*); for *ṛdū-pā* and *ṛdū-vṛdh* are separated and *dara* is separated in *puṣam-dará*. Both this word (according to the former analysis) and *su-háva* are Bv. (p. 455, ca). *babhrús*: this colour is attributed to Rudra in viii. 9, 15 also; otherwise it is applied more often to Soma (viii. 48) as well as once to Agni. *su-śípras*: see note on ii. 12, 6 c. *rīradhat*: inj. red. ao. of *randh*. *asyái manáyai*: that is, Rudra's well-known wrath is deprecated; cp. 4 a b. There is some doubt as to the exact interpretation of this stanza. The chief objection to the above explanation is the necessity to take *hávate* in a ps. sense (= *hūyate* according to Sayana). The following sense has also been suggested: 'he who invokes Rudra (thinks), "I would buy off Rudra with songs of praise": let not Rudra subject us to that suspicion (on his part).'

६ उन्मा ममन्द वृषभो मरुत्वान्
त्वचीयसा वयसा नाधमानम् ।
घृणीव कायामरुपा अशीया
विवासेयं रुद्रस्य सुम्नम् ॥

उत् । मा । ममन्द । वृषभः । मरुत्वान् ।
त्वचीयसा । वयसा । नाधमानम् ।
घृणिऽइव । कायाम् । अरुपाः । अशीय-
आ । विवासेयम् । रुद्रस्य । सुम्नम् ॥

6 ūn mā mamanda vṛṣabhó Ma-
rútvan
tvákīyasā váyasā nādhamā-
nam.
ghṛṇīva chāyām arapā aśīya :
ā vivāseyam Rudrāsya sum-
nām.

The bull accompanied by the
Maruts has gladdened me, the sup-
pliant, with his most vigorous force.
I would unscathed attain shade in
heat as it were : I would desire to
win the good will of Rudra.

ūd . . . mamanda : pf. of mand (nasalized form of mad) gladden ;
intransitive, be glad, in Ā. only. ṛṣabhās : Rudra. Marútvan :
though this epithet is characteristic of Indra, it is also twice applied
to Rudra (as father of the Maruts, see 1 a) as well as very rarely to
a few other gods who are associated with Indra ; on the Sandhi see
40, 2. ghṛṇīva has been much discussed. The only natural
explanation (following the Pada text) is ghṛṇi iva, taking ghṛṇi
as a contracted inst. f. (p. 80) expressing either cause = by reason of
heat (199 A 3) or time = in heat (199 A 5) ; Sāyaṇa's explanation
is ghṛṇī iva like one heated by the rays of the sun ; but a word ghṛṇin
N. ghṛṇī does not occur, and the accent is wrong. For the simile
cp. vi. 16, 38 : ūpa chāyām iva ghṛṇer āganma śārma te vayām
we have entered thy shelter like shade (protecting) from heat (p. 317, 2).
aśīya : see 2 b ; on the Sandhi of the final vowel of the Pada,
cp. i. 160, 4 c. ā vivāseyam : op. ds. of van win.

७ क्वपि स्य ते रुद्र मृक्याकु
हस्तो यो अस्ति भेषजो जलाषः ।
अपमती रपसो दैव्यस्या-
भो नु मा वृषभ चक्षमीथाः ॥

क्व । स्यः । ते । रुद्र । मृक्याकुः ।
हस्तः । यः । अस्ति । भेषजः । जलाषः ।
अपमती । रपसः । दैव्यस्या-
अभि । नु । मा । वृषभ । चक्षमीथाः ॥

7 kúa syá te, Rudra, mṛṇayákur
hásto yó ásti bheṣajó jálāṣaḥ ?
apabhartá rápasó dáiviasya
abhí nú mā, vṛṣabha, cakṣam-
īthāḥ.

Where, O Rudra, is that merciful
hand of thine which is healing and
cooling? As remover of injury
coming from the gods, do thou, O
Bull, now be compassionate towards
me.

kvaí sya : see p. 450, b. bheṣajás is an adj. here and in one
other passage; otherwise it is a n. noun meaning *medicine*. apa-
bhartá : on the accent see p. 453, 9d. dáivyasya : *derived from the*
gods, that is, such as is inflicted by Rudra himself; on the Sandhi
of the final vowel, cp. 6c. abhí : final vowel metrically lengthened
in the second syllable of the Pada, but not in 1c. cakṣamīthās :
2. s. pf. op. of kṣam (p. 156, 3).

८ प्र बभ्रवे वृषभाय श्वितिचे
महो महीं सुष्टुतिमीरयामि ।
नमस्या कल्मलीकिनं नमोभिर्
गृणीमसि त्वेषं रुद्रस्य नाम ॥

प्र । बभ्रवे । वृषभाय । श्वितिचे ।
महः । महीम् । सुऽस्तुतिम् । ईरयामि ।
नमस्य । कल्मलीकिनम् । नमःऽभिः ।
गृणीमसि । त्वेषम् । रुद्रस्य । नाम ॥

8 prá babhráve vṛṣabhāya śvitīcé
mahó mahīm suṣṭutīm īrayāmi.
namasyā kalmalīkinam námo-
bhir.
grṇimási tveṣám Rudrásyā
náma.

For the ruddy-brown and whitish
bull I utter forth a mighty eulogy
of the mighty one. I will adore
the radiant one with obeisances.
We invoke the terrible name of
Rudra.

prá . . . īrayāmi : an example of the prp. at the beginning, and
the vb. to which it belongs at the end of a hemistich. śvitīcé :
D. s. of śvityāñc (cp. 93). mahás : gen. s. m. of máh, beside the acc.
s. f. of the same adj. (Sāyaṇa : mahato mahatīm), of the great one
(Rudra); cp. i. 1, 5c. namasyā : according to the Pada this form
has its final syllable metrically lengthened for namasyā, which is
the 2. s. ipv.; otherwise it is the 1. s. sb. (p. 128), which is the
more likely because the third syllable does not favour metrical
lengthening, and because the 1. prs. is used both in the preceding

and the following Pada. The metre of c is abnormal because the caesura follows the third syllable, and there is a secondary caesura after the eighth. *gr̥nimási*: 1. pl. pr. of *gr̥ sing* (p. 138).

- c स्थिरेभिरङ्गैः पुरुरूपं उग्रो
बभ्रुः शुक्रेभिः पिपिशे हिरण्यैः ।
ईशानादस्य भुवनस्य भूरैर्
न वा उ योषद् रुद्रादसुर्यम् ॥
- स्थिरेभिः । अङ्गैः । पुरुरूपः । उग्रः ।
बभ्रुः । शुक्रेभिः । पिपिशे । हिरण्यैः ।
ईशानात् । अस्य । भुवनस्य । भूरैः ।
न । वै । ऊं इति । योषत् । रुद्रात् ।
असुर्यम् ॥

- 9 sthirébhir áṅgaiḥ pururūpa
ugró
babhrúḥ śukrēbhiḥ pipiśe hīra-
ṇyaiḥ.
īśānād asyá bhūvanasya bhūrer
ná vā u yoṣad Rudrād asuryām.
- With his firm limbs, having
many forms, the mighty one, ruddy-
brown, has adorned himself with
bright gold ornaments. From the
ruler of this great world, from
Rudra, let not his divine dominion
depart.

sthirébhir áṅgaiḥ : probably to be construed with pipiśe, by means of his firm limbs he has adorned himself with golden ornaments, that is, his limbs are adorned with golden ornaments; Sāyana supplies yuktás furnished with firm limbs. pipiśe: pf. A. of piś. īśānād: pr. pt. (agreeing with Rudrād) of īś rule over with gen. (202 A a); the pf. pt. is īśāná. bhūres: agreeing with bhūvanasya; cp. vii. 95, 2: cētanti bhūvanasya bhūreḥ taking note of the wide world (where bhūres could not agree with any other word); Sāyana takes it with Rudrād. yoṣat: s ao. of yu separate (p. 162, 2; 201 A 1). asuryām: an examination of the occurrences of this word indicates that as an adj. it should be pronounced asurīa, but as a substantive asuryá.

- 90 अर्हन्विमर्षि सायकानि धन्वा-
र्हन्निष्कं यजतं विश्वरूपम् ।
अर्हन्निदं दयसे विश्वमभ्वं
न वा ओजीयो रुद्र त्वदस्ति ॥
- अर्हन् । विमर्षि । सायकानि । धन्व ।
अर्हन् । निष्कम् । यजतम् । विश्वरूपम् ।
अर्हन् । इदम् । दयसे । विश्वम् । अभ्वम् ।
न । वै । ओजीयः । रुद्र । त्वत् । अस्ति ॥

10 árhan bibharṣi sāyakāni dhánva
árhan niṣkām yajatām viśvárū-
pam ;
árhann idám dayase viśvam ábh-
vam :
ná vá ójiyo, Rudara, tvád asti.

Worthy thou bearest arrows and
bow ; worthy thy adorable all-
coloured necklace ; worthy thou
wieldest all this force : there is
nothing mightier than thou, O
Rudra.

bibharṣi : 2. s. pr. of bhr̥ bear ; this pr. stem is much less
common than that according to the first class, bhára. árhann : 52.
idám : this, viz. that thou possessest. dayase : 2. s. Ā. pr. of 2. dā
divide. Sāyana interprets idám dayase ábhvam as thou protectest
this very extensive (ábhvam) world. tvád : abl. after cpv. (p. 317, 3).

११ सुहि श्रुतं गर्तसदं युवानं
मृगं न भीममुपहतमुग्रम् ।
मृळा जरित्रे रुद्र स्तवानो
ऽन्यं ते अस्मिन्नि वपन्तु सेनाः ॥

सुहि । श्रुतम् । गर्तसदम् । युवानम् ।
मृगम् । न । भीमम् । उपहतम् । उग्रम् ।
मृळ । जरित्रे । रुद्र । स्तवानः ।
अन्यम् । ते । अस्मिन्नि । नि । वपन्तु । सेनाः ॥

11 stuhí śrutám gartasádam yúvā-
nam,
mṛgám ná bhīmám upahatnūm,
ugrám.
mṛḷá jaritré Rudra stāvāno :
anyām tē asmán ní vapantu
sénāḥ.

Praise him, the famous, that sits
on the car-seat, the young, the
mighty, that slays like a dread
beast. O Rudra, being praised be
gracious to the singer : let thy
missiles lay low another than us.

yúvānam : other gods also, such as Agni, Indra, the Maruts, are
spoken of as young. mṛgám ná bhīmám : cp. note on i. 154, 2b ;
either a bull (vr̥ṣabhó ná bhīmáḥ vi. 22, 1) or a lion (simhó ná
bhīmáḥ, iv. 16, 14) may be meant. mṛḷá : ipv. of mṛḍ ; with dat.,
p. 311, f. stāvānas : here, as nearly always, in a ps. sense. asmád :
abl. with anyá, p. 317, 3. sénās : that this word here means
missiles is rendered probable by the parallel passage VS. 16, 52 : yās
te sahasraṃ hetáyo 'nyām asmán ní vapantu táḥ may those
thousand missiles of thine lay low another than us.

१२ कुमारश्चित्पितरं वन्दमानं
प्रति नानाम रुद्रोपयन्तम् ।
भूरर्दातारं सत्यंति गृणीषे
स्तुतस्त्वं भेषजा रास्त्रि ॥

कुमारः । चित् । पितरम् । वन्दमानम् ।
प्रति । नानाम् । रुद्र । उपयन्तम् ।
भूरः । दातारम् । सत्पतिम् । गृणीषे ।
स्तुतः । त्वम् । भेषजा । रास्त्रि । इति ॥

12 kumārās cit pitāraṁ vādamā-
nam

prāti nānāma Rudropayāntam.

bhūrer dātāraṁ sātpatimgrṇiṣe:

stutās tuām bheṣajā rāsi asmé.

A son bows towards his father
who approving approaches him, O
Rudra. I sing to the true lord,
the giver of much: praised thou
givest remedies to us.

The interpretation of a b is doubtful. It seems to mean: Rudra, as a father, approaches with approval the singer, as a son; Rudra, being addressed in the voc., is told this in an indirect manner. I cannot follow Sayana (pratinato 'smi I have bowed down to) and several translators in treating nānāma as 1. s. pf., which in the RV. could only be nanama (p. 149, n. 1). nānāma: =pr.; the lengthening of the first syllable is not metrical, see 139, 9. The meaning of c d appears to correspond to that of a b: Rudra, being praised, shows his favour by bestowing his remedies; the singer therefore extols him as the giver of riches. grṇiṣe: an irr. form of the 1. s. A. of gr sing. asmé: dat., p. 104; 200 A 1.

१३ या वो भेषजा मरुतः शुचीनि
या शन्तमा वृषणो या मयोभु ।
यानि मनुरवृणीता पिता नः
ता शं च योश्च रुद्रस्त्र्य वरिम ॥

या । वः । भेषजा । मरुतः । शुचीनि ।
या । शन्तमा । वृषणः । या । मयोभु ।
यानि । मनुः । अवृणीत । पिता । नः ।
ता । शम् । च । योः । च । रुद्रस्त्र्य । वरिम ॥

13 yā vo bheṣajā, Marutaḥ, śúcīni,
yā śāntamā, vṛṣaṇo, yā mayo-
bhū,
yāni Mānur āvṛṇitā, pitā nas:
tā śāṁ ca yōś ca Rudrāśya
vaśmi.

Your remedies, O Maruts, that
are pure, that are most wholesome,
O mighty ones, that are beneficent,
that Manu, our father, chose: these
and the healing and blessing of
Rudra I desire.

Marutas: the Maruts, as the sons of Rudra (cp. 1 a) are here incidentally invoked, and their remedies associated with Rudra's. **mayobhú:** the short form of the N. pl. n. (p. 82, n. 7, and p. 83, d). **Mánus:** the ancestor of mankind, often spoken of as a father or 'our father', and the institutor of sacrifice. **ávrñitā:** 3. s. ipf. **Ā.** (with metrically lengthened final vowel) of 2. **vr̥** choose. **sám, yós:** these words are frequently used in combination, either as adverbs or substantives.

१४ परिं णो हेती रुद्रस्य वृज्याः परिं । नः । हेतिः । रुद्रस्य । वृज्याः ।
 परिं त्वेषस्य दुर्मतिर्मही गात । परिं । त्वेषस्य । दुःसमतिः । मही । गात ।
 अवं स्थिरा मघवत्तनुष्व अवं । स्थिरा । मघवत्तनुष्व । तनुष्व ।
 मीढ्वस्तोकाय तनयाय मृळ ॥ मीढ्वः । तोकाय । तनयाय । मृळ ॥

14 pári no hetí Rudráśya vr̥jyāḥ, *May the dart of Rudra pass us*
 pári tveṣāśya durmatír mahī *by, may the great ill will of the*
 gāt. *terrible one go by us: slacken thy*
 áva sthirā maghávadbhyas ta- *firm (weapons) for (our) liberal*
 nuṣva; *patrons; O bounteous one, be merci-*
 mīḍhvas, tokāya tánayāya mṛṣa. *ful to our children and descendants.*

vr̥jyās: 3. s. root ao. prc. (p. 172 a) of **vr̥j** twist. **gāt:** root ao. inj. of **gā** go. **maghávadbhyas:** the I. D. Ab. pl. of **maghávān** are formed from the supplementary stem **maghávānt** (91, 5). **áva tanuṣva sthirā:** relax the taut, with reference to the bow, the special weapon of Rudra; used with the dat. because equivalent to **mṛṣa** be merciful to (p. 311 f). **mīḍhvas:** voc. of the old unreduplicated pf. pt. **mīḍhvāms**, cp. p. 66; 157 b (p. 182). **mṛṣa:** = **mṛṣa**, p. 437, a 9.

१५ एवा बभ्रो वृषम चेकितान एव । बभ्रो इति । वृषम । चेकितान ।
 यथा देव न हृणीषि न हंसि । यथा । देव । न । हृणीषि । न । हंसि ।
 हवनश्रुतो रुद्रेह बोधि हवनश्रुत । नः । रुद्र । इह । बोधि ।
 बृहद्वदेम विदथे सुवीराः ॥ बृहत् । वद्रेम । विदथे । सुवीराः ॥

15 evā, babhro vṛṣabha cekitāna,
yāthā, deva, nā hr̥ṇīśe nā hāṃsi,
havanaśrūn no Rudarehā bodhi.
br̥hād vadema vidāthe suvirāḥ.

éva: to be taken with c, since in the normal syntactical order it should follow yáthā in the sense which it here has (p. 241, 1), when yathā meaning *so that* follows, it is normally construed with the sb. (241, 2), not with the ind., as here. cekitāna: voc. int. pr. pt. of cit *note*; Sayana explains it as *knowing all*, but the act. only has this sense (e. g. cikitváms *knowing*); this and the two preceding vocatives are unaccented because not beginning the Pada (p. 466, 18b). hr̥ṣé: 2. s. Ā. pr. of 2. hr̥ *be angry*. hāmsi: 2. s. pr. of han, Sandhi, 66 A 2. bodhi: 2. s. root ao. ipv. of bhū (p. 172, n. 1). nas: dat. to be taken with bodhi, lit. *be invocation-hearing for us* (not gen. dependent on havana, lit. *hearing the invocation of us*). vadema: see note on ii. 12, 15 d.

४ APĀM NĀPĀT

This deity is celebrated in one entire hymn (ii. 35), is invoked in two stanzas of a hymn to the Waters, and is often mentioned incidentally elsewhere. Brilliant and youthful, he shines without fuel in the waters which surround and nourish him. Clothed in lightning, he is golden in form, appearance, and colour. Standing in the highest place, he always shines with undimmed splendour. Steeds, swift as thought, carry the Son of Waters. In the last stanza of his hymn he is invoked as Agni and must be identified with him; Agni, moreover, in some hymns addressed to him, is spoken of as Apām napāt. But the two are also distinguished; for example, 'Agni, accordant with the Son of Waters, confers victory over Vṛtra'. The epithet āśu-héman *swiftly-speeding*, applied three times to Apām napāt, in its only other occurrence refers to Agni. Hence Apām napāt appears to represent the lightning form of Agni which lurks in the cloud. For Agni, besides being directly called Apām napāt, is also termed the embryo (gárbha) of the waters; and the third form of Agni is described as kindled in the waters.

This deity is not a creation of Indian mythology, but goes back to the Indo-Iranian period. For in the Avesta Apām napāt is a spirit of the Sanskrit Academy, Hyderabad Collection. c/o Hon. Dir. Shri Madhusudan Penna

waters, who lives in their depths, who is surrounded by females, who is often invoked with them, who drives with swift steeds, and is said to have seized the brightness in the depth of the ocean.

ii. 35. Metre: Triṣṭubh.

१ उपेमसृचि वाजयुर्वचसां	उप । ईम । असृचि । वाजयुः । वचस्याम ।
चनो दधीत नद्यो गिरो मे ।	चनः । दधीत । नद्यः । गिरः । मे ।
अपां नपादासुहेमां कुवित्स	अपाम । नपात् । आसुहेमां । कुवित्सः ।
सुपेशसस्करति जोषिषद्धि ॥	सुपेशसः । कर्ति । जोषिषत् । हि ॥

1 *ūpem asṛkṣi vājayúr vacasyām : Desirous of gain I have sent
cāno dadhīta nādīo giro me. forth this eloquence (to him) : may
Apām nāpād āsuhēmā kuvit sā the son of streams gladly accept
supéśasas karati ? jóṣiṣad dhī. my songs. Will he, the Son of
Waters, of swift impulse, perchance
make (them) well-adorned? For
he will enjoy (them).*

asṛkṣi: 1. s. ā. s. ao. of sṛj, which with *ūpa* may take two acc., so that *nādyām* might be supplied. On *īm* see 180 (p. 220). *dadhīta*: 3. s. pr. op. ā. of dhā, which with *cānas* takes the acc. or loc. *nādyā*, which occurs only here, is evidently synonymous with *apām nāpāt* in c. *āsuhēmā*, though a Bv., is accented on the second member: see p. 455 c. a. *karati*: 3. s. sb. root ao. of kr: unaccented because *kuvit* necessarily accents the verb only if it is in the same Pāda. *supéśasas well-adorned = well-rewarded*; cp. ii. 34, 6: *dhīyam vājapeśasam a prayer adorned with gain*; on the accent see p. 455 c. a; on the Sandhi (-s k-) see 43, 2 a. *jóṣiṣat*: 3. s. sb. iṣ ao. of juṣ. *hi* explains why he is likely to accept them; it accents *jóṣiṣat*, which, however, as beginning a new sentence (p. 466, 19 a), would be accented without it.

२ इमं स्वस्मै हृद आ सुतष्टं	इमम् । सु । अस्मै । हृदः । आ । सुतष्टम् ।
मन्त्रं वोचेम कुविदस्य वेदत ।	मन्त्रम् । वोचेम । कुवित् । अस्य । वेदत् ।
अपां नपादसुर्यस्य मृहा	अपाम । नपात् । असुर्यस्य । मृहा ।
विश्वानसो भुवता नवाना ॥	विश्वानि । अर्यः । भुवता । नवाना ॥

2 imām sū asmai hṛdā ā sūtaṣ-
tām

māntram vocema: kuvīd asya
védat?

Apām nāpād, asurīasya mahnā,
viśvāni aryó bhūvanā jajāna.

*We would verily utter from our
heart this well-fashioned hymn for
him. Perchance he will take note
of it. The Son of Waters, the lord,
by the greatness of divine dominion,
has created all beings.*

hṛdā ā: this expression occurs several times, e. g. iii. 39, 1: matīr hṛdā ā vacyāmānā a prayer welling from the heart. sū-
taṣtam well-fashioned, like a car, to which the seers frequently
compare their hymns; on the accent see p. 456, 1 a; cp. p. 462, 13 b.
asmai and asya: unaccented, p. 452, 8 B c; dat. of prs. with vac:
cp. 200, 1 c. védat: 3. s. pr. sb. of vid know, with gen., cp.
202 A c. asuryāsyā: see p. 451, 6.

३ समन्या यन्त्युप यन्त्यन्याः

समानमूर्ध्वं नदः पृणन्ति ।

तमू शुचिं शुचयो दीदृवांसम

अपां नपातं परि तस्युरापः ॥

सम । अन्याः । यन्ति । उप । यन्ति ।

अन्याः ।

समानम् । ऊर्वम् । नदः । पृणन्ति ।

तम् । ऊं इति । शुचिम् । शुचयः । दीदि
ऽवांसम् ।

अपासम् । नपातम् । परि । तस्युः । आपः ॥

४ sām anyā yānti, ūpa yanti
anyāḥ:

samānām ūrvām nadīḥ pr-
ṇanti.

tām ū śucim śucayo dīdivām-
sam

Apām nāpātām pāri tāsthur
āpaḥ.

*While some flow together, others
flow to (the sea): the streams fill
the common receptacle; him the
pure, the shining Son of Waters,
the pure waters stand around.*

yānti: accented because of the antithesis expressed by anyāḥ—
anyāḥ, the first vb. then being treated as subordinate (see p. 468 β).
ūrvām: = ocean. samānām: common, because all streams flow
into it. nadyās: cp. asuryāsyā in 2 c. prṇanti: from pṛ fill.

ū : u is often lengthened in the second syllable of a Pāda before a single consonant (see p. 220). *dīdivāmsam* : pf. pt. of *dī shine*, with lengthened red. vowel (139, 9) and shortened radical vowel ; the sense is illustrated by 4 d. *pāri tasthur* : = *they tend him*.

४ तमस्त्रैरा युवतयो युवानं
मर्मृज्यमानाः परि यन्त्यापः ।
स शुक्रेभिः शिक्त्रभी रेवदस्त्रे
दीदायानिध्नो घृतनिर्णिगप्सु ॥

तम् । अस्त्रैराः । युवतयः । युवानम् ।
मर्मृज्यमानाः । परि । यन्ति । आपः ।
सः । शुक्रेभिः । शिक्त्रभिः । रेवत् । अस्त्रे
इति ।

दीदायम् । अनिध्नः । घृतनिर्निक् । अप्सु ॥

4 tām āsmerā yūvatāyo yūvānam
marmṛjyāmānāḥ pāri yanti ā-
pah :
sā śukrēbhiḥ śīkvabhī revād
asmé
dīdāyānidhmó ghṛtānirṇigapsú.

*Him, the youth, the young
maidens, the waters, not smiling,
making him bright surround: he
with clear flames shines bounti-
fully on us, without fuel in the
waters, having a garment of ghee.*

āsmerās : it is somewhat uncertain what is the exact sense here implied ; but judging by iv. 58, 8, where the drops of ghee are described as hastening 'to Agni like beauteous maidens, smiling, to meeting-places', it may mean that the waters attend seriously on this form of Agni, not as lovers. *yūvānam* : a term applied to Agni in several passages. *marmṛjyāmānās* : the vb. *mṛj* is often used of making Agni bright, with ghee, &c. *śīkvabhis* : the precise sense is somewhat doubtful, but it must mean 'flames' or the like. Note that though in this word the ending *bhis* is separated in the Pāda text, it is not so in *śukrēbhis* because *śukre* is not a stem. *asmé* : dat. *Pragṛhya*, 26 c. *dīdāya* : 3. s. pf. of *dī shine*, with long red. vowel (139, 9). *an-idhmās* : accent, p. 455 c a ; cp. x. 30, 4 : *yó anidhmó dīdayad apsú antár who shone without fuel in the waters*. *ghṛtā-nirṇik* : an epithet otherwise applied only to Agni and (once) to the *sacrifice* (*yajñā*) : note that the second member appears in the Pāda text as *nirṇik*, in accordance with the analysis *niḥ-nik* when the word occurs un-compounded.

५ अस्मै तिस्रो अयथाय नारीरु
देवाय देवीर्दिधिषन्त्यन्नम् ।
कृता इवोप हि प्रसस्ये अप्सु
स पीयूषं धयति पूर्वसूनाम् ॥

अस्मै । तिस्रः । अयथाय । नारीः ।
देवाय । देवीः । दिधिषन्ति । अन्नम् ।
कृताः इव । उप । हि । प्रसस्ये । अप्सु ।
सः । पीयूषम् । धयति । पूर्वसूनाम् ॥

5 asmāi tistró avyathiāya nārīr
devāya devīr didhiṣanti ānnam:
kṛtā ivópa hi prasarsré apsu;
sá pīyūṣam dhayati pūrvasū-
nām.

On him, the immovable god, three
divine women desire to bestow food:
for he has stretched forth as it were
to the breasts (?) in the waters: he
sucks the milk of them that first
bring forth.

tistró devīḥ: the waters in the three worlds are probably meant;
in iii. 56, 5 Agni is spoken of as having three mothers (trimātā), and
three maidens of the waters (yośánās tistró ápyāḥ) are there men-
tioned: they wish to feed him, while he desires to drink their milk.
didhiṣanti: ds. of 1. dhā bestow: this is the usual form, while dhītsa
is rare. kṛtās: the meaning of this word, which occurs here only,
is quite uncertain. pra-sarsré: 3. s. pr. int. of sṛ. dhayati:
3. s. pr. of 2. dhā suck. pūrvasūnām: i. e. Apam napāt is their
first offspring; cp. x. 121, 7: ápo janáyantīr Agním the waters pro-
ducing Agni.

६ अश्वस्यात्र जनिमास्य च स्वर्
द्रुहो रिषः संपृचः पाहि सूरीन् ।
आमासु पृषु परो अप्रमृष्यं
नारातयो वि नश्नानृतानि ॥

अश्वस्य । अच । जनिम । अस्य । च । स्वः ।
द्रुहः । रिषः । समपृचः । पाहि । सूरीन् ।
आमासु । पृषु । परः । अप्रमृष्यम् ।
न । नारातयः । वि । नश्नन् । न । अनृ-
तानि ॥

6 áśvasya átra jánimāsyá ca svār.
druhó riśáḥ sampṛcaḥ páhi
sūrīn.
āmāsu pūṣu paró apramṛsyám
nārātayo ví naśan nānṛtāni.

The birth of this steed is here
and in heaven. Do thou protect
the patrons from falling in with
malice and injury. Him that is
not to be forgotten, far away in
unbaked citadels, hostilities shall

Though every word is clear in this stanza the meaning of the whole is somewhat uncertain. It seems to be this: Apām napāt is produced from both the terrestrial and the heavenly waters. He is invoked to protect sacrificers from injury. He himself dwells beyond the reach of foes. áśvasya: Agni is often spoken of as a steed. átra: here, i.e. in the waters of earth. svār: this is the only passage in the RV. in which the word is not to be read as súar; it is here a loc. without the ending i (see 82 c). pāhi: the change from the 3. to the 2. prs. in the same stanza is common in the RV. with reference to deities. On this form depends the abl. inf. sampīcas as well as the two preceding ablatives: lit. protect the patrons from malice and from injury, from falling in with them (cp. p. 337 a). āmāsu: in the unbaked, i.e. natural (cloud) citadels. pūrṣú: loc. pl. of pūr, 82. parās: note the difference of accent between this adv. and the N. s. adj. páras yonder, other. naśat: inj. pr. of 3. naś reach.

७ ख आ दमे सुदुघा यस् धेनुः
खधा पीपाय सुवन्नमन्ति ।
सो अपां नपादूर्जयन्त्स्वन्तरु
वसुदेयाय विधत्ते वि भाति ॥

खे । आ । दमे । सुदुघा । यस् । धेनुः ।
खधान् । पीपाय । सुऽभु । अन्नम् । अन्ति ।
सः । अपाम् । नपात् । ऊर्जयन् । अप्सु ।
अन्तः ।

वसुदेयाय । विधत्ते । वि । भाति ॥

7 svá á dāme sudúghā yásya
dhenūh,
svadhām pīpāya, subhú ānnam
atti;
sò 'pām nāpād ūrjáyann apsu
antár,
vasudéyāya vidhaté ví bhāti.

He, in whose own house is a cow
yielding good milk, nourishes his
vital force, he eats the excellent
food; he, the Son of Waters, gather-
ing strength within the waters,
shines forth for the granting of
wealth to the advantage of the
worshipper.

svá á dāme: that is, within the waters; in i. 1, 8 své dāme refers to the sacrificial altar on which Agni grows, that is, flames up. The first three Pādas merely vary the sense of 5. The food that he

eats is the milk that he receives, and that strengthens him. *svadhām*: this word is not analysed in the *Padapāṭha* of the RV. and AV. (as if derived from a root *svadh*), but it is separated in that of the TS. as *sva-dhā*. *pīpāya*: 3. s. pf. of *pi* *swell*, with lengthened red. vowel (139, 9). *só apām* must be read as *sò 'pām* since a must here be metrically elided (21 a; p. 465, 17, 3). On *apsv antár* see p. 450, 2 b [where *apsviantah* should be corrected to *apsvaintah*]. *vidhaté*: dat. of advantage (p. 314, B 1); on the accent see p. 458, 11, 3. *vasudháyāya*: dat. of purpose, *ibid.*, B 2. *vī bhāti*: here *Apām napāt* is thought of as the terrestrial Agni appearing on the sacrificial altar.

८ यो अप्सवा शुचिना दिव्येन
ऋतावार्जस उर्विया विभाति ।
व्या इद्व्या भुवनान्यस्य
प्र जायन्ते वीरुधश्च प्रजाभिः ॥

यः । अप्सु । आ । शुचिना । दिव्येन ।
ऋतवा । अर्जसः । उर्विया । विभाति ।
व्याः । इत् । अन्या । भुवनानि । अस्य ।
प्र । जायन्ते । वीरुधः । च । प्रजाभिः ॥

8 yó apsu á śúcina dāiviena
ṛtāvājasra urviyā vibhāti:
vayā id anyā bhūvanāni asya
prā jāyante vīrūdhas ca prajā-
bhiḥ.

Who in the waters, with bright
divinity, holy, eternal, widely shines
forth: as offshoots of him other
beings and plants propagate them-
selves with progeny.

śúcina dāiviena: = *divine brightness*. *ṛtāvā*: note that in the *Padapāṭha* the original short a is restored (cp. i. 160, 1). *vayās*: other beings are his offshoots because he produced them; cp. 2 d: *viśvāni bhūvanā jajāna*. *prajābhis*: cp. ii. 33, 1, *prā jāyemahi prajābhiḥ*.

९ अपां नपादा ह्यस्यादुपस्थं
जिह्वानामूर्ध्वो विद्युतं वसानः ।
तस्य ज्येष्ठं महिमानं वहन्तीरु
हिरण्यवर्णाः परि यन्ति यद्भ्यो ॥

अपास । नपात । आ । हि । अस्यात् । उप
स्थस्य ।
जिह्वानास । ऊर्ध्वः । विद्युतस्य । वसानः ।
तस्य । ज्येष्ठस्य । महिमानस्य । वहन्तीः ।
हिरण्यवर्णाः । परि । यन्ति । यद्भ्यो ॥

9 Apām nāpād ā hí ásthād upá-
sthām
jihmánām, ūrdhvó vidyútam
vásānaḥ.
tāsya jyēṣṭham mahimānam
vāhantīr,
hīraṇyavarṇāḥ pári yanti yah-
viḥ.

*The Son of Waters has occupied
the lap of the prone (waters), (him-
self) upright, clothing himself in
lightning. Bearing his highest
greatness, golden-hued, the swift
streams flow around (him).*

The lightning Agni is again described in this stanza. jihmánām ūrdhvāḥ: these words are in contrast; cp. i. 95, 5 of Agni: vardhate . . . āsu jihmánām ūrdhvāḥ . . . upásthe he grows in them, upright in the lap of the prone. tāsya mahimānam his greatness = him the great one. hīraṇyavarṇās: because he is clothed in lightning. pári yanti: cp. 3 a and 4 b. yahvís: the meaning of the word yahvá, though it occurs often, is somewhat uncertain: it may be great (Naighaṇṭuka, Sāyaṇa), or swift (Roth), or young (Geldner).

90 हिरण्यरूपः स हिरण्यसंदृग्
अपां नपात्सेद् हिरण्यवर्णः ।
हिरण्ययात्परि योनेर्निषदा
हिरण्यदा ददत्यन्नमस्यै ॥

हिरण्यरूपः । सः । हिरण्यसंदृक् ।
अपाम् । नपात् । सः । इत् । ऊं इति ।
हिरण्यवर्णः ।
हिरण्ययात् । परि । योनेः । निःसव ।
हिरण्यदाः । ददति । अन्नम् । अस्यै ॥

10 hīraṇyarūpaḥ, śá hīraṇyasam-
drg;
Apām nāpāt séd u hīraṇyavar-
naḥ;
hīraṇyáyāt pári yóner niśádyā,
hīraṇyadā dadati ánnam asmai.

*He is of golden form, of golden
aspect; this Son of Waters is of
golden hue; to him (coming) from
a golden womb, after he has sat
down, the givers of gold give food.*

In this stanza the terrestrial Agni is described. He is spoken of as 'golden' because of the colour of his flames. séd: 48 a. pári as a prp. here governs the abl. (176, 1 a). *The golden source of Agni*

may be the sun, as Durga thinks; thus the solar deity Savitr is spoken of as distinctively golden (cp. i. 35); but *hiranyāya yōni* may = *hiranyagarbhā* (x. 121, 1) at the creation, when Agni was produced from the waters (x. 121, 7). *Sāyana* wishes to supply *rājate* after *niśādyā* = *having sat down shines*. This is quite unnecessary; it is more natural to take c and d as one sentence, *niśādyā* referring to *asmai*: *to him, after he has sat down, they give* (cp. 210). Note that the Pada text shortens the final vowel of *niśādyā* (cp. 164, 1). *hiranyadās*: that is, those who give gold as a sacrificial fee, the patrons of the sacrifice. In a hymn in praise of the *dakṣiṇā* the sacrificial fee (x. 107, 2) it is said *hiranyadā. amṛtatvām bhajante the givers of gold partake of immortality. dadati*: 8. pl. pr. act. of *dā* give (p. 125, f. n. 4). *ānnam*: the oblation (cp. 11 d).

११ तदस्यानीकमुत चारु नामा-

पीचं वर्धते नप्तुरपाम् ।

यमिन्धते युवतयः समित्या

हिरण्यवर्णी घृतमन्नमस्य ॥

तत् । अ॒स्य । अ॒नी॒कम् । उ॒त । चा॒रु । ना॒म ।

अ॒पी॒चम् । वर्ध॑ते । न॒प्तुः । अ॒पाम् ।

यम् । इ॒न्ध॑ते । यु॒वत॑यः । स॒म । इ॒त्या ।

हि॒र॒ण्य॒व॒र्णम् । घृ॒तम् । अ॒न्नम् । अ॒स्य ॥

11 tād asyānikam utā cāru nāma

apīcīam vardhate nāptur apām.

yām indhāte yuvatāyaḥ sām

itthā

hiranyavarṇam: ghṛtām ānnam

asya.

That face of his and the dear
secret name of the Son of Waters
grow. Of him, whom, golden-
coloured, the maidens kindle thus,
ghee is the food.

ānikam: the flaming aspect of Agni seen at the sacrifice. *apīc-*
yām: *secret*; cp. *gūhyam cāru nāma* the dear secret name of Soma
(ix. 96, 16); the secret name of the Son of Waters grows means that the
sacrificial Agni, under his secret name of Son of Waters, grows in
the waters, cherished by them; another way of expressing what is
said in 4 and 7. The cadence of b is irregular, the last syllable but
one being short instead of long (cp. p. 440). *yuvatāyaḥ*: the
waters (cp. 4 a). *sām*: the prp. after the vb. (p. 468, 20). *ghṛtām*
ānnam asya: cp. *ghṛtānirṇik* in 4 d and *subhṛ ānnam atti* in 7 b.

The general meaning of the stanza is: Agni, who in the hidden form of Apām Napāt is nourished in the waters, is at the sacrifice fed with ghee.

१२ अ॒स्यै ब॒हूनाम॑व॒माय॑ सख्ये । अ॒स्यै । ब॒हूनाम् । अ॒व॒माय॑ । सख्ये ।
य॒ज्ञैर्वि॒धेम॑ नम॑सा ह॒विर्भिः । य॒ज्ञैः । वि॒धेम॑ । नम॑सा । ह॒विः॒भिः ।
सं सानु॑ मा॒ज्मि॑ दि॒धिषामि॑ वि॒ज्जैर् द॒धाम्य॑न्नैः परि॑ व॒न्द ऋ॒ग्भिः ॥ सम॑ । सानु॑ । मा॒ज्मि॑ । दि॒धिषामि॑ । वि॒ज्जैः ।
द॒धामि॑ । अ॒न्नैः । परि॑ । व॒न्दे । ऋ॒क्॒भिः ॥

12 asmāi bahūnām avamāya sá- To him the nearest friend of
khye many we offer worship with sacri-
yajñāir vidhema námasā havír- fices, homage, oblations: I rub
bhiḥ: bright (his) back; I support (him)
sām sānu mārjmi; dīdhiṣāmi with shavings; I supply (him)
bilmair; with food; I extol (him) with
dādāhāmi ānnaiḥ; pári vanda stanzas.
rgbhīḥ.

avamāya: lit. the lowest, that is, the nearest; bahūnām (accent, p. 458, 2 a): of many (gods). In iv. 1, 5 Agni is invoked as avamā and nédiṣṭha nearest; and in AB. i. 1, 1 Agni is called the lowest (avamā) of the gods (while Viṣṇu is the highest paramā), because he is always with men as the terrestrial fire. sām mārjmi: cp. marmrjyāmānās in 4 b; on the accent cp. i. 35, 9 c. The prp. sām may be supplied with the other two following verbs. dīdhiṣāmi: pr. ds. of dhā put; accented as first word of a new sentence. bilmāis: with shavings, to make the newly kindled fire flame up. ānnais: with oblations. dādāhāmi: pr. of dhā put.

१३ स ईं वृषा॑जनय॒त्तासु॑ गर्भे॒ सः । ई॒म् । वृषा॑ । अ॒ज॒नय॑त् । तासु॑ । गर्भे॒म् ।
स ईं शिशु॑र्धयति॒ तं रि॑हन्ति । सः । ई॒म् । शिशुः॑ । ध॒यति॑ । तम् । रि॑हन्ति ।
सो अपा॑ नपा॒दन्भि॑स्नातवर्णो॒ सः । अपा॑म् । नपा॒त् । अ॒न॒भि॑स्नात॒वर्णः॑ ।
ऽन्यस्यै॑वेह त॒न्वा वि॑वेष ॥ अ॒न्यस्यै॑ इव । इ॒ह । त॒न्वा । वि॑वेष ॥

13 sá īm vṣājanayat tāsu gár-
bham;
sá īm śísur dhayati; tām rih-
anti;
sò 'pām nāpād ānabhimlāta-
varṇo
anyāsyevehá tanúā viveṣa.

*He, the bull, generated in them
that germ; he, as a child, sucks
them; they kiss him; he, the Son
of Waters, of unfaded colour,
works here with the body of
another.*

In a and b Apām napāt reproduces himself in the waters; in c and d he appears as the sacrificial fire on earth. īm anticipates gárbbham; him, that is, a son. tāsu: in the waters, as his wives. īm in b = them, the waters, who here are both the wives and mothers of Apām napāt. dhayati: cp. 5 d. rihanti: lit. lick, as a cow the calf. só apām: here the a, though written must be dropped after o, as in 7 c. ānabhimlāta-varṇas: he is as bright here as in the waters; cp. hiraṇyavarṇas in 10 b; on the Sandhi, cp. note on i. 1, 9 b. anyāsya iva: of one who seems to be another, but is essentially the same. ihá: on earth, in the form of the sacrificial Agni.

१४ अस्मिन्पदे परमे तस्मिन्वांसम्
अध्वस्मभिर्विश्वहा दीद्विवांसम् ।
आपो नम्रे घृतमन्नं वहन्तीः
स्वयमत्कैः परि दीयन्ति यद्भीः ॥

अस्मिन् । पदे । परमे । तस्मिन्वांसम् ।
अध्वस्मभिः । विश्वहा । दीद्विवांसम् ।
आपः । नम्रे । घृतम् । अन्नम् । वहन्तीः ।
स्वयम् । अत्कैः । परि । दीयन्ति । यद्भीः ॥

14 asmín padé paramé tasthivám-
sam,
adhvasmábhīr viśvāhā dīdivám-
sam,
āpo, nāptre ghr̥tām ānnaṁ vāh-
antiḥ,
svayām ātkaiḥ pári dīyanti
yahvīḥ.

*Him stationed in this highest
place, shining for ever with un-
dimmed (rays), the Waters, bringing
ghee as food to (their) son, swift,
themselves fly around with their
robes.*

padé paramé: in the abode of the aerial waters. adhvasmábhīḥ: a substantive has to be supplied: flames or rays; cp. 4 c, śukrēbhiḥ

śikvabhir dīdāya. náptre: apām is omitted because āpas immediately precedes. átkais: the meaning of this word is not quite certain, but it most probably means *garment*; the commentators give several senses. The expression perhaps implies that the waters cover him up for protection or concealment. pári dīyanti (dī fly); cp. pári yanti in 4 b and 9 d, and pári tasthur in 8 d.

१५ अयांसमग्ने सुवृत्तिं जनाया-
यांससु मघवद्व्यः सुवृत्तिम् ।
विश्वं तद्भद्रं यदवन्ति देवा
बृहद्वदेम विदधे सुवीराः ॥

अयांसम् । अग्ने । सुवृत्तिम् । जनाय ।
अयांसम् । ऊं इति । मघवत्तुभ्यः । सु
वृत्तिम् ।
विश्वम् । तत् । भद्रम् । यत् । अवन्ति ।
देवाः ।

बृहत् । वदेम । विदधे । सुवीराः ॥

15 áyāmsam, Agne, suksitīm jā-
nāya ;
áyāmsam u maghávadbhyaḥ su-
vr̥ktīm :
vísvaṃ tád bhadráṃ yád ávanti
devāḥ.
br̥hád vadema vidáthe suvīrāḥ.

*I have bestowed, O Agni, safe
dwelling on the people ; I have also
bestowed a song of praise on the
patrons : auspicious is all that the
gods favour. We would, with
strong sons, speak aloud at divine
worship.*

áyāmsam : 1. s. s ao. of yam. Agne : the sacrificial Agni is here addressed. jānāya : on (our) people, by means of this hymn. suvr̥ktīm : a hymn that will produce the fulfilment of their wishes. bhadráṃ : if a hymn finds favour with the gods, it will produce blessings. vadema : the poet desires this also as a reward for his hymn. The final hemistich also occurs at the end of ii. 23 ; and the last Pāda is the refrain of twenty-three of the forty-three hymns of the second Maṇḍala.

१. MITRA

The association of Mitra with Varuṇa is so intimate that he is addressed alone in one hymn only (iii. 59). Owing to the scantiness of the information supplied in that hymn his separate character appears somewhat indefinite.

Uttering his voice, he marshals men and watches the tillers with unwinking eye. He is the great Āditya who marshals, yātayati, the people, and the epithet yātayāj-jana arraying men together appears to be peculiarly his. Savitr (i. 35) is identified with Mitra because of his laws, and Viṣṇu (i. 154) takes his three steps by the laws of Mitra: statements indicating that Mitra regulates the course of the sun. Agni, who goes at the head of the dawns (that is to say, is kindled before dawn), produces Mitra, and when kindled is Mitra. In the Atharvaveda, Mitra at sunrise is contrasted with Varuṇa in the evening, and in the Brāhmaṇas Mitra is connected with day, Varuṇa with night.

The conclusion from the Vedic evidence that Mitra was a solar deity, is corroborated by the Avesta and by Persian religion in general, where Mithra is undoubtedly a sun-god or a god of light specially connected with the sun.

The etymology of the name is uncertain, but it must originally have meant 'ally' or 'friend', for the word often means 'friend' in the RV., and the Avestic Mithra is the guardian of faithfulness. As the kindly nature of the god is often referred to in the Veda, the term must in the beginning have been applied to the sun-god in his aspect of a benevolent power of nature.

iii. 59. Metre: Triṣṭubh, 1-5; Gāyatrī, 6-9.

१ मित्रो जनान्यातयति ब्रुवाणो	मित्रः । जनान् । यातयति । ब्रुवाणः ।
मित्रो दाधार पृथिवीमुत द्याम् ।	मित्रः । दाधार । पृथिवीम् । उत । द्याम् ।
मित्रः कृष्टीरनिमिषामि चष्टे	मित्रः । कृष्टीः । अनिमिषा । अभि । चष्टे ।
मित्राय हव्यं घृतवज्जुहोत ॥	मित्राय । हव्यम् । घृतवत् । जुहोत ॥

1 Mitró jánān yātayati bruvāṇó ;	Mitra speaking stirs men ; Mitra
Mitró dādhāra prthivīm utā	supports earth and heaven ; Mitra
dyām ;	regards the people with unwinking
Mitrāḥ kṛṣṭīr ānimīṣābhī caṣṭe :	eye : to Mitra offer the oblation
Mitrāya havyām ghṛtāvaj ju-	with ghee.
hota.	

yātayati: stirs to activity. bruvāṇas: by calling, that is, arousing them; cp. what is said of Savitr: 'who makes all beings hear him by his call' (v. 82, 9) and 'he stretches out his arms that

all may hear him' (ii. 38, 2). Sāyaṇa interprets the word as *being praised or making a noise*. Some scholars take the pt. with Mitrās in the sense of *he who calls himself Mitra*, but this in my opinion is in itself highly improbable, while this construction cannot be shown to exist in the RV., and even later seems only to occur when the name immediately precedes, i.e. Mitró bruvāṇāḥ. This Pāda occurs slightly modified in vii. 36, 2 as jānam ca Mitró yatati bruvāṇāḥ. dādhāra: pf. = pr.; p. 342 a (cp. 139, 9); note that the red. syllable of this pf. is never shortened in the Pāda text (cp. i. 154, 4). dyām: acc. of dyó (102, 3). ānīmīṣā: inst. of ā-nīmīṣ; it is characteristic of Mitra and Varuṇa to regard men with unwinking eye. caṣṭe: 3. s. of cakṣ; on the Sandhi see 66 B 2 a. juhota: 2. pl. ipv. irr. strong form occurring beside the regular juhutá (p. 144, B 3 a).

२ प्र स मित्रं मर्तो अस्तु प्रयस्वान् प्र । सः । मित्रं । मर्तः । अस्तु । प्रयस्वान् ।
यस्तं आदित्यं शिञ्चति व्रतेन । यः । ते । आदित्यं । शिञ्चति । व्रतेन ।
न हन्यते न जीयते त्वोतो न । हन्यते । न । जीयते । त्वाऽऽजतः ।
नैनमंहो अश्नोत्यन्तितो न दूरात् ॥ न । एनम् । अंहः । अश्नोति । अन्तितः ।
न । दूरात् ॥

2 prá sá, Mitra, mártō astu prá-
yasvān,
yás ta, Āditya, śíkṣati vraténa.
ná hanyate, ná jīyate tuóto:
náinam āmho 'śnoty ántito ná
dūrát.
*Let that mortal offering obla-
tions, O Mitra, be pre-eminent who
pays obeisance to thee, O Āditya,
according to (thy) ordinance. He
who is aided by thee is not slain
nor vanquished: trouble reaches
him neither from near nor from far.*

tvótas: tva must often be read as tua; tuótas is therefore more natural than the prosodical shortening (p. 437 a 4) of tvā-útas. The fourth Pāda has one syllable too many as written in the Samhitā text. By dropping the a after o the correct number of syllables is obtained, but the break (— — ∪) remains quite irregular (p. 440, 4 B).

- ३ अनमीवास इळ्या मदन्तो
मितच्चवो वरिमन्ना पृथिव्याः ।
आदित्यस्य व्रतमुपचिन्तन्तो
वयं मिचस्य सुमतौ स्याम ॥
- अनमीवासः । इळ्या । मदन्तः ।
मितः चवः । वरिमन् । आ । पृथिव्याः ।
आदित्यस्य । व्रतम् । उपऽचिन्तन्तः ।
वयम् । मिचस्य । सुऽमतौ । स्याम् ॥

- 3 anamīvāsa ilayā mādanto,
mitājñavo vārimann ā prthi-
vyāḥ,
Ādityāsya vratām upakṣiyānto,
vayāṃ Mitrāsya sumatāu siāma.
- Free from disease, delighting in
the sacred food, firm-kneed on the
expanse of earth, abiding by the
ordinance of the Āditya, may we
remain in the good will of Mitra.
- vāriman : loc. (90, 2) with ā; note that vāriman is n., varimān,
m. (p. 453, 9 e). Ādityāsya : that is, of Mitra.

- ४ अयं मित्रो नमस्वः सुशेवो
राजा सुचक्रो अजनिष्ट वेधाः ।
तस्य वयं सुमतौ यच्चियस्या-
पि भद्रे सौमनसे स्याम ॥
- अयम् । मित्रः । नमस्वः । सुऽशेवः ।
राजा । सुऽचक्रः । अजनिष्ट । वेधाः ।
तस्य । वयम् । सुऽमतौ । यच्चियस्य ।
अपि । भद्रे । सौमनसे । स्याम् ॥

- 4 ayāṃ Mitro namasīḥ suśēvo,
rājā suksatro ajaniṣṭa vedhāḥ :
tāsya vayāṃ sumatāu yajñi-
yasya,
āpi bhadre saumanasē siāma.
- This Mitra, adorable, most pro-
pitious, a king wielding fair sway,
has been born as a disposer : may
we remain in the goodwill of him
the holy, in his auspicious good
graces.

ajaniṣṭa : 3. s. Ā. iṣ. 20. of jan. vedhās : that is, as a wise moral
ruler ; on the dec. see 83, 2a. āpi : to be taken as a verbal prp.
with as be.

- ५ महाँ आदित्यो नमसोपसद्यो
यातयज्ज्जो गृणते सुशेवः ।
तस्मा एतत्पन्थतमाय जुष्टम्
अग्नौ मित्राय हविरा जुहोत ॥
- महान् । आदित्यः । नमसा । उपऽसद्यः ।
यातयत्ज्जनः । गृणते । सुऽशेवः ।
तस्मै । एतत् । पन्थऽतमाय । जुष्टम् ।
अग्नौ । मित्राय । हविः । आ । जुहोतः ॥

6 mahām Ādityó námasopasádyo

yātayájjano gr̥ṇaté suśévaḥ :

tásmā etát pányatamáya júṣṭam

agnáu Mitrāya havír ā juhota.

The great Āditya, to be approached with homage, stirring men, to the singer most propitious : to him most highly to be praised, to Mitra, offer in fire this acceptable oblation.

mahām̐ : 39. yātayájjanas : on the accent of governing cds. see p. 455 b. gr̥ṇaté : dat. of pr. pt. of gr̥ sing ; accent, p. 458, 3. júṣṭam : a pp. of juṣ enjoy, with shift of accent when used as an adj. meaning *welcome* (cp. p. 384). juhota : cp. note on 1 d.

६ मित्रस्य चर्षणीधृतो

ऽवो देवस्य सानसि ।

द्युम्नं चित्रश्रवस्तमम् ॥

मित्रस्य । चर्षणिधृतः ।

अवः । देवस्य । सानसि ।

द्युम्नम् । चित्रश्रवःस्तमम् ॥

6 Mitrāya carṣanīdhṛto,
āvo devāsya sānasī,
dyumnām citrāśravastamam.

Of Mitra, the god who supports the folk, the favour brings gain, (his) wealth brings most brilliant fame.

carṣanīdhṛtas : the Pada text restores the metrically lengthened short vowel of carṣani. -dhṛtó 'vo : p. 465, 17, 3 ; cp. note on i. 1, 9 b. citrāśravastamam : see note on i. 1, 5 b.

७ अभि यो महिना दिवं

मित्रो बभूव सप्रथाः ।

अभि अवीभिः पृथिवीम् ॥

अभि । यः । महिना । दिवम् ।

मित्रः । बभूव । सप्रथाः ।

अभि । अवीभिः । पृथिवीम् ॥

7 abhī yó mahinā́ dīvaṃ
Mitró babhūva sapráthāḥ,
abhī śrávobhiḥ pṛthivīm :

Mitra the renowned, who is superior to heaven by his greatness, superior to earth by his glories :

abhī bhū surpass takes the acc. mahinā́ for mahimná : 90, 2. dīvaṃ : acc. of dyú, 99, 5 : cp. dyó, 102, 3. babhūva : the pf.

here is equivalent to a pr.; p. 342 a. In c babhūva must be supplied with the repeated prp.; cp. note on ii 33, 2. The cadence of c is irregular: - - - instead of - - -; cp. p. 438, 3 a.

८ मित्राय पञ्च येमिरे

मित्राय । पञ्च । येमिरे ।

जना अभिष्टिश्वसे ।

जनाः । अभिष्टिश्वसे ।

स देवान्विश्वान्विभर्ति ॥

सः । देवान् । विश्वान् । विभर्ति ॥

8 Mitrāya pāñca yemire

jānā abhiṣṭiśvase:

sā devān vīśvān bibharti.

To Mitra, strong to help, the five peoples submit: he supports all the gods.

pāñca jānāḥ: the five peoples, here = all mankind. yemire: 3. pl. pf. A. of yam (see p. 150, f. n. 1). bibharti: 3. s. pr. P. of bhr̥. vīśvān: this is the regular word for all in the RV.: its place begins to be taken by sārva in late hymns. The general meaning of the stanza is that gods and men are dependent on Mitra. The cadence of c is trochaic instead of iambic (see p. 439 a).

९ मित्रो देवेष्वायुषु

मित्रः । देवेषु । आयुषु ।

जनाय वृक्तवर्हिषे ।

जनाय । वृक्तवर्हिषे ।

इष इष्टव्रता अकः ॥

इषः । इष्टव्रताः । अकरित्यकः ॥

9 Mitró, devéṣu āyúṣu,

jānāya vṛktābarhiṣe

iṣa iṣṭāvratā akah̥.

Mitra, among gods and mortals, has provided food, according to the ordinances he desires, for the man whose sacrificial grass is spread.

iṣṭā-vratās: a Bv. agreeing with iṣas, food regulated by the ordinances which Mitra desires, i. e. to be eaten according to fixed rules.

10. BṚHASPÁTI

This god is addressed in eleven entire hymns, and in two others conjointly with Indra. He is also, but less frequently, called Bráhmaṇas páti, 'Lord of prayer', the doublets alternating in the same hymn. His physical features are few: he is sharp-horned and blue-backed; golden-coloured

and ruddy. He is armed with bow and arrows, and wields a golden hatchet or an iron axe. He has a car, drawn by ruddy steeds, which slays the goblins, bursts open the cow-stalls, and wins the light. Called the father of the gods, he is also said to have blown forth their births like a blacksmith. Like Agni, he is both a domestic and a brahmán priest. He is the generator of all prayers, and without him sacrifice does not succeed. His song goes to heaven, and he is associated with singers. In several passages he is identified with Agni, from whom, however, he is much oftener distinguished. He is often invoked with Indra, some of whose epithets, such as *maghāvan bountiful* and *vajrín wielder of the bolt* he shares. He has thus been drawn into the Indra myth of the release of the cows. Accompanied by his singing host he rends Vala with a roar, and drives out the cows. In so doing he dispels the darkness and finds the light. As regards his relation to his worshippers, he is said to help and protect the pious man, to prolong life, and to remove disease.

Bṛhaspāti is a purely Indian deity. The double accent and the parallel name Brāhmaṇas páti indicate that the first member is the genitive of a noun bṛh, from the same root as bráhmaṇ, and that the name thus means 'Lord of prayer'.

He seems originally to have represented an aspect of Agni, as a divine priest, presiding over devotion, an aspect which had already attained an independent character by the beginning of the Rigvedic period. As the divine brahmán priest he seems to have been the prototype of Brahmā, the chief of the later Hindu triad.

iv. 50. Indra is invoked with Bṛhaspati in 10 and 11.

Metre: Triṣṭubh; 10 Jagatī.

१ यस्तस्तम्भ सहसा वि ज्मो अन्तान् यः । तस्तम्भ । सहसा । वि । ज्मः । अन्तान् ।
 बृहस्पतिस्त्रिषधस्थो रवेण । बृहस्पतिः । त्रिषधस्थः । रवेण ।
 तं प्रत्नास ऋषयो दीध्यानाः तस् । प्रत्नासः । ऋषयः । दीध्यानाः ।
 पुरो विप्रा दधिरे मन्द्रजिह्वम् ॥ पुरः । विप्राः । दधिरे । मन्द्रजिह्वम् ॥

1 yás tastámbha sáhasā ví jmó
 ántān
 Bṛhaspátis triṣadhasthó ráveṇa,
 táṃ prasnāsa ṛṣayo dídhīānāḥ
 puró viprā dadhire mandráji-
 hvam.

Bṛhaspati who occupying three
 seats with roar has propped asunder
 with might the ends of the earth,
 him, the charming-tongued, the
 ancient seers, the wise, pondering,
 placed at their head.

vi tastámbha: the prp. here follows the vb. and is separated from it by an intervening word: p. 468, 20. **jmás:** gen. of **jmá** (97, 2). Pronounce **jmó antán** (p. 487 a 4). Cosmic actions like that expressed in a are ascribed to various deities. **Bṛhaspátis:** note that this cd. is not analysed in the Pada text, while its doublet **Bráhmaṇas páti** is treated as two separate words. **triṣadhasthás:** refers to the three sacrificial fires and is a term predominantly applied to Agni, cp. v. 11, 2: **puróhitam Agním náras triṣadhasthé sám idhire men have kindled Agni as their domestic priest in his triple seat**; on the accent see p. 455, 10 ca. **rávaṇa:** referring to the loud sound of the spells uttered; the word is especially used in connexion with the release of the cows from Vala; cp. 4 c and 5 b. **puró dadhire:** appointed their Purohita, a term frequently applied to Agni, who is also continually said to have been chosen priest by men.

१ धुनेतयः सुप्रकेतं मदन्तो	धुनइतयः । सुप्रकेतम् । मदन्तः ।
वृहस्यते अभि ये नस्तत्से ।	वृहस्यते । अभि । ये । नः । तत्से ।
पृषन्तं हृप्रमदब्धमूर्वं	पृषन्तम् । हृप्रम् । अदब्धम् । ऊर्वम् ।
वृहस्यते रचतादस्य योनिम् ॥	वृहस्यते । रचतात् । अस्य । योनिम् ॥

2 dhunétayaḥ supraketaṁ mād- anto	Who with resounding gait, re- joicing, O Bṛhaspati, for us have
Bṛhaspate, abhí yé nas tatasré	attacked the conspicuous, variegated,
pṛśantaṁ srprám ádabdhā	extensive, uninjured herd: O Bṛhas-
ūrvām;	pati, protect its dwelling.
Bṛhaspate, rákṣatād asya yó- nim.	

This is a very obscure stanza, the allusions in which can only be conjectured. The subject of a-c is not improbably the ancient priests, mentioned in 1 c, who with the aid of Bṛhaspati recaptured the cows confined in the stronghold of Vala. **mādantas:** being exhilarated with Soma. **tatasré:** 3. pl. pf. *Ā.* of *tams shake*. **pṛśantaṁ:** perhaps in allusion to the dappled cows contained in ii. **supraketaṁ:** easy to recognize, i.e. by their lowing, cp. i. 62, 3

Brhaspati found the cows; the heroes roared (vāvaśanta) with the ruddy kine. The fourth Pāda is a prayer to Brhaspati to protect the recovered kine. Pāda c is a Dvipadā hemistich: see p. 443 a. rāk-ṣatāt: 2. s. ipv. of rakṣ: on the accent see p. 467 A c.

३ बृहस्पते या परमा परावद्
अत आ तं ऋतसृशो नि षेदुः ।
तुभ्यं खाता अवता अद्रिदुग्धा
मध्वः श्रितन्यभितो विरप्शम् ॥
बृहस्पते । या । परमा । परावत् ।
अतः । आ । ते । ऋतसृशः । नि । षेदुः ।
तुभ्यम् । खाताः । अवताः । अद्रिदुग्धाः ।
मध्वः । श्रितन्ति । अभितः । विरप्शम् ॥

8 Brhaspate, yā paramā parāvād,
āta ā ta ṛtasprśo nī ṣeduh.
tūbhyam khātā avatā ādridug-
dhā
mādhvaḥ ścotanti abhīto virap-
śām.
O Brhaspati, that which is the
farthest distance, from thence (com-
ing) those that cherish the rite
have seated themselves for thee.
For thee springs that have been
dug, pressed out with stones, drip
superabundance of mead on all
sides.

āta ā nī ṣedur: cp. ii. 35, 10 c. ṛtasprśas: perhaps the gods;
or the ancient seers mentioned in 1 c and perhaps in 2: they have
come from the farthest distance and have seated themselves at the
Soma libation offered to thee. khātās... ādridugdhās: two figures
alluding to the streams of Soma, which flows in channels and is
pounded with stones. mādhvas: on this form of the gen. see
p. 81, f. n. 12.

४ बृहस्पतिः प्रथमं जायमानो
महो ज्योतिषः परमे व्योमन् ।
सप्ताख्यं सुविजातो रवेण
वि सप्तरश्मिरधमत्तमांसि ॥
बृहस्पतिः । प्रथमम् । जायमानः ।
महः । ज्योतिषः । परमे । विऽव्योमन् ।
सप्ताख्यः । सुविजातः । रवेण ।
वि । सप्तरश्मिः । अधमत् । तमांसि ॥

4 Brhaspātiḥ prathamam jāya-
māno
Brhaspati when first being born
from the great light in the highest

mahō jyōtiṣaḥ, paramé víoman, *heaven, seven-mouthed, high-born,*
saptāśyas tuvijātó ráveṇa *with his roar, seven-rayed, blew*
vi saptáraśmir adhamat tám- *asunder the darkness.*
āṃsi.

mahás: abl. of **máh**, agreeing with **jyōtiṣas** (cp. 201 A 1). The Sun is probably meant; cp. ii. 35, 10 c. **saptāśyas** in iv. 51, 4 is an epithet of **Āngira** (in iv. 40, 1 **Brhaspati** is **Āngirasá**); it is parallel to **saptáraśmi**, an epithet applied also once to **Agni** and once to **Indra**. **ráveṇa:** cp. 1 b and 5 b. **vi adhamat:** ipf. of **dham**. **Agni** and **Sūrya** are also said to dispel the darkness.

५ स सुष्टुभा स ऋक्ता गणेन सः । सुष्टुभा । सः । ऋक्ता । गणेन ।
 वलं दुरोज फलिगं रवेण वलम् । दुरोज । फलिगम् । रवेण ।
 बृहस्पतिरुस्रिया हव्यसूदः बृहस्पतिः । उस्रियाः । हव्यसूदः ।
 कनिक्रददवावशतीरुदाजत् ॥ कनिक्रदत् । वावशतीः । उत् । आजत् ॥

5 **sá suṣṭubhā, sá řkvatā gaṇéna** *He with the well-praising, jubilant*
valám ruroja phaligám ráveṇa: *throng burst open with roar the*
Brhaspátir usriyā havyasūdaḥ *enclosing cave: Brhaspati bellowing*
kánikradad vávaśatir úd ājat. *drove out the lowing ruddy kine*
that sweeten the oblation.

gaṇéna: the **Āngirases**, who in i. 62, 3 are associated with **Indra** and **Brhaspati** in the finding of the cows: **Brhaspátir bhinád ádrim, vidád gāḥ: sám usriyābhir vávaśanta nárah** *Brhaspati cleft the mountain, he found the cows; the heroes (= the Āngirases) roared with the ruddy kine.* **phaligám:** the exact meaning of this word does not clearly appear from its four occurrences; but it must have a sense closely allied to **receptacle**: e. g. viii. 32, 25, **yá udnāḥ phaligám bhinán, nyāk síndhūmr avāśrajat** *who (Indra) cleft the receptacle of water (and) discharged the streams downwards*; in three passages it is spoken of as being rent or pierced, and twice is associated with **Vala**; and in the **Naighaṇṭuka** it is given as a synonym of **megha cloud**. **ráveṇa:** with reference both to **Brhaspati** and the kine (cp. 5 d). **havya-sūdas:** that is, with milk. **kánikradat:** intv. pr. pt. of **krand**; cp. 173, 3; 174 b. **vávaśatī:** intv. pr. pt. of **vās** (cp. 174).

६ ए॒वा पि॒त्रे वि॒श्वदे॒वाय॒ वृ॒ष्णे ।
य॒ज्ञैर्वि॒धेम॒ नम॑सा ह॒विर्भिः॑ ।
बृ॒ह॒स्प॒ते सु॒प्र॒जा वी॒र॒वन्तो॑
व॒यं स्था॑म॒ पत॑यो र॒ची॒णाम् ॥

6 evā pitré viśvádevāya vṛṣṇe
yajñāir vidhema, námasā, havír-
bhiḥ.

Bṛhaspate, suprajā vīrāvanto
vayāṁ siāma pátayo rayīṇām.

ए॒व । पि॒त्रे । वि॒श्वदे॒वाय॒ । वृ॒ष्णे ।
य॒ज्ञैः । वि॒धेम॒ । नम॑सा । ह॒विः॒भिः ।
बृ॒ह॒स्प॒ते । सु॒प्र॒जाः । वी॒र॒वन्तः॑ ।
व॒यम् । स्था॑म॒ । पत॑यः । र॒ची॒णाम् ॥

Then to the father that belongs
to all the gods, the bull, we would
offer worship with sacrifices, obei-
sance, and oblations. O Bṛhaspati,
with good offspring and heroes we
would be lords of wealth.

evā: with final vowel metrically lengthened. The sense of the
pcl. here is: *such being the case* (cp. 180). pitré: Bṛhaspati. The
term is applied to Agni, Indra, and other gods. vīrāvantas: that
is, possessing warrior sons, cp. i. 1, 3 c. vayāṁ: this line occurs
several times as the final Pāda of a hymn; cp. viii. 48, 13.

७ स इ॒द्रा॒जा॒ प्र॒ति॒ज॒न्यानि॒ विश्वा॑
शु॒भ्र॒ेण॑ त॒स्याव॒भि वी॒र्ये॑ण ।
बृ॒ह॒स्प॒तिं यः॑ सु॒भृ॒तं वि॒भर्ति॑
व॒ल्गु॒यति॑ व॒न्दते॑ पू॒र्व॒भाज॑म् ॥

सः । इ॒त् । रा॒जा । प्र॒ति॒ज॒न्यानि॒ । विश्वा॑ ।
शु॒भ्र॒ेण॑ । त॒स्थौ । अ॒भि । वी॒र्ये॑ण ।
बृ॒ह॒स्प॒तिम् । यः॑ । सु॒भृ॒तम् । वि॒भर्ति॑ ।
व॒ल्गु॒यति॑ । व॒न्दते॑ । पू॒र्व॒भाज॑म् ॥

7 sá id rájā prátijanyāni viśvā
śuśmeṇa tasthāv abhī vīrīṇa,
Bṛhaspátim yāḥ sūbhṛtaṁ bi-
bhárti,
valgūyāti, vándate pūrvabhā-
jam.

That king with his impulse and
his heroism overcomes all hostile
forces, who keeps Bṛhaspati well-
nourished, honours him, and praises
him as receiving the first (portion
of the offering).

abhī: the prp., as often, here follows the vb. sūbhṛtaṁ bibhárti:
lit. *cherishes him as well-cherished* (predicative). All three verbs
depend on yás, though the last two, as beginning a Pāda and a
sentence, would even otherwise be accented. valgūyāti: note that
this denominative is treated as a cd. in the Pāda text (cp. 175 A 1).
pūrvabhājam: predicative.

८ स इत्थेति सुधित ओकसि स्वे सः । इत् । चेति । सुधितः । ओकसि । स्वे ।
 तस्मा इळा पिन्वते विश्वदानीम् । तस्मै । इळा । पिन्वते । विश्वदानीम् ।
 तस्मै विशः स्वयमेवा नमन्ते तस्मै । विशः । स्वयम् । एव । नमन्ते ।
 यस्मिन्ब्रह्मा राजनि पूर्व एति ॥ यस्मिन् । ब्रह्मा । राजनि । पूर्वः । एति ॥

8 *sá it kṣeti súdhita ókasi své, That king dwells well-established*
tásmā ilā pinvate víśvadānīm; in his own abode, to him the conse-
tásmāi víśaḥ svayám evā nam- *crated food always yields abun-*
ante, dance; to him his subjects bow down
yásmin brahmā rájani púrva éti. of their own accord, with whom the
priest has precedence.

kṣeti: from 1. *kṣi* possess or dwell. *sú-dhita*: this form of the pp. of *dhā* is still preserved as the last member of cds. (otherwise *hitá*); the word is explained as *su-hita* in the AB. *ókasi své*: cp. *své dáme* in i. 1, 8c. *ilā*: explained as *food* (*annam*) in AB. viii. 26, 7, and as *earth* (*bhūmi*) by Sayana. *yásmin rájani*: the loc. here = *in the presence of whom, in whose case*; the antecedent is here put in the relative clause, while in 7a it accompanies the corr. (*sá id rájā*). *púrva éti*: with reference to this line the AB. viii. 26, 9 remarks, *purohitam evaitad āha thus one calls him a Purohita*; cp. also AB. viii. 1, 5: *brahma khalu vai kṣatrāt pūrvam the Brāhmaṇa certainly precedes the Kṣatriya*.

९ अप्रतीतो जयति सं धनानि अप्रतिइतः । जयति । सम् । धनानि ।
 प्रतिजन्यान्तुत या सजन्या । प्रतिजन्यानि । उत । या । सजन्या ।
 अवस्यवे यो वरिवः हृणोति अवस्यवे । यः । वरिवः । हृणोति ।
 ब्रह्मणे राजा तमवन्ति देवाः ॥ ब्रह्मणे । राजा । तम् । अवन्ति । देवाः ॥

9 *ápratīto jayati sām dhānāni Unresisted he wins wealth both*
prátijanyāni utá yá sájanyā. belonging to his adversaries and
avasyáve yó váriṣaḥ kṛṇóti to his own people. The king who
brahmāṇe rájā, táṃ avanti de- for the priest desiring (his) help
vāḥ. procures prosperity, him the gods
help.

After the statement in 7 that the king who honours Br̥haspati prospers, it is added in 8 and 9 that the king who honours the Brahman, the counterpart among men of Br̥haspati, also prospers.
 * jayati sām: prp. after the vb. (p. 285 f). dhānāni: he wins wealth both abroad and at home. avasyāve—avanti: both words from the same root av: the gods help the king who helps the Brahman.

१० इन्द्रश्च सोमं पिबतं बृहस्पते
 ऽस्मिन्यज्ञे मन्दसाना वृषण्वसू ।
 आ वां विशन्तिवः स्वाभुवो
 ऽस्मे रयिं सर्ववीरं नि यच्छतम् ॥

इन्द्रः । च । सोमम् । पिबतम् । बृहस्पते ।
 अस्मिन् । यज्ञे । मन्दसाना । वृषण्वसू इति
 वृषण्वसू ।
 आ । वाम् । विशन्तु । इन्द्रवः । सुऽआभुवः ।
 अस्मे इति । रयिम् । सर्वेऽवीरम् । नि ।
 यच्छतम् ॥

10 Indras ca sōmaṃ pibatam,
 Br̥haspate,
 asmin yajñe mandasānā, vṛṣaṇ-
 vasū:
 ā vām viśantu indavaḥ suā-
 bhūvo;
 asmérayim sārvaṇīram nīyach-
 atam.

O Indra and Br̥haspati, drink
 the Soma, rejoicing at this sacrifice,
 O ye of mighty wealth; let the
 invigorating drops enter you two;
 bestow on us riches accompanied
 altogether with sons.

Indras ca: nom. for voc. (196 ca; cp. ca, p. 228, 1 and 1 a).
 pibatam: 2. du. ipv. of pā drink. mandasānā: ao. pt. of mand =
 mad. vṛṣaṇ-vasū: here vṛṣaṇ = mighty, great; Sāyana explains
 the word as if it were a governing cd. (189 A), the normal form of
 which would, however, be varṣaṇ-vasu (189 A 2; cp. p. 455 b).
 Note that in the Pada text the cd. is first marked as Prag̥hya with
 iti and then analysed; also that in the analysis the first member
 here appears not in its pause form vṛṣaṇ (65) but in its Sandhi form
 with ṇ as not final. rayim sārvaṇīram: that is, wealth with
 offspring consisting of sons only: a frequent prayer (cp. i. 1, 3 c).
 yachatam: 2. ipv. pr. of yam. Here we have the intrusion of
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a Jagatī stanza in a Tristubh hymn (cp. p. 445, f. n. 7). In this and the following stanza Indra is associated with Br̥haspati, as in the whole of the preceding hymn, iv. 49.

- ११ वृहस्यत इन्द्र वर्धतं नः । वृहस्यते । इन्द्र । वर्धतम् । नः ।
 सचा सा वां सुमतिर्भूत्वस्मे । सचा । सा । वाम् । सुमतिः । भूतु । अस्मे
 अविष्टं धियो जिगृतं पुरंधीर् इति ।
 जजस्तमर्यो वनुषामरांतीः ॥ अविष्टम् । धियः । जिगृतम् । पुरंमधीः ।
 जजस्तम् । अर्यः । वनुषाम् । अरांतीः ॥

- 11 Br̥haspata, Indr̥a, vārdhatam O Br̥haspati and Indra, cause
 naḥ; us to prosper; let that benevolence
 sácā sá vāṃ sumatīr bhūtu of yours be with us. Favour (our)
 asmé. prayers; arouse rewards; weaken
 aviṣṭām dhiyo; jigṛtām púram- the hostilities of foe and rivals.
 dhīr;
 jajastām aryó vanúṣām árātīḥ.

Br̥haspata Indra: contrary to the general rule the second voc. is here unaccented (p. 465, 18 a); this is doubtless because the two are here treated as a dual divinity, as in the preceding hymn (iv. 49), in every stanza of which they are invoked as Indr̥a-Br̥haspatī. Indra must be pronounced trisyllabically (cp. p. 15 d). vāṃ: gen. (109 a). bhūtu: 3. s. ipv. root ao. of bhū. asmé: loc. with sácā (177, 5) and (as in 10 d) Pragṛhya (26 c). aviṣṭām: 2. s. du. ipv. of the iṣ ao. of av favour (145, 5). jigṛtām: 2. du. red. ao. of gr waken; accented because beginning a new sentence (p. 467 b). dhiyas . . . púramdhīs: these words often appear side by side and in contrast: the former then meaning prayers for gifts, the latter the bestowal (dhi from dhā bestow) of plenty (púram an acc.; cp. the Pada-pāṭha). púramdhīs here is also opposed to árātīs (lit. lack of liberality) in d. jajastām: 2. du. ipv. pf. of jas. aryás: gen. of arí (99, 3); cp. note on ii. 12, 4. The genitives aryás and vanúṣām are co-ordinate and dependent on árātīs; this appears from various parallel passages, as aryó árātīḥ hostilities of the foe (vi. 16, 27);

aghāny aryó, vanúṣām árātayah evil deeds of the foe, hostilities of rivals (vii. 83, 5); abhītim aryó, vanúṣām śávāmsi the onset of the foe, the might of rivals (vii. 21, 9 d). 11 a = vii. 97, 9 d.

II. UṢĀS

The goddess of Dawn is addressed in about twenty hymns. The personification is but slight, the physical phenomenon always being present to the mind of the poet. Decked in gay attire like a dancer, clothed in light, she appears in the east and unveils her charms. Rising resplendent as from a bath she comes with light, driving away the darkness and removing the black robe of night. She is young, being born again and again, though ancient. Shining with a uniform hue, she wastes away the life of mortals. She illumines the ends of the sky when she awakes; she opens the gates of heaven; her radiant beams appear like herds of cattle. She drives away evil dreams, evil spirits, and the hated darkness. She discloses the treasures concealed by darkness, and distributes them bountifully. She awakens every living being to motion. When Uṣas shines forth, the birds fly up from their nests and men seek nourishment. Day by day appearing at the appointed place, she never infringes the ordinance of nature and of the gods. She renders good service to the gods by awakening all worshippers and causing the sacrificial fires to be kindled. She brings the gods to drink the Soma draught. She is borne on a shining car, drawn by ruddy steeds or kine, which probably represent the red rays of morning.

Uṣas is closely associated with the Sun. She has opened paths for Sūrya to travel; she brings the eye of the gods, and leads on the beautiful white horse. She shines with the light of the Sun, with the light of her lover. Sūrya follows her as a young man a maiden; she meets the god who desires her. She thus comes to be spoken of as the wife of Sūrya. But as preceding the Sun, she is occasionally regarded as his mother; thus she is said to arrive with a bright child. She is also called the sister, or the elder sister, of Night (x. 127), and their names are often conjoined as a dual compound (uṣāsā-nāktā and náktosāsā). She is born in the sky, and is therefore constantly called the 'daughter of Heaven'. As the sacrificial fire is kindled at dawn, Uṣas is often associated with Agni, who is sometimes called her lover. Uṣas causes Agni to be kindled, and Agni goes to meet the shining Dawn as she approaches. She is also often connected with the twin gods of early morning, the Ásvins (vii. 71). When the Ásvins' car is yoked, the daughter of the sky is born. They are awakened by her, accompany her, and are her friends.

Uṣas brings the worshipper wealth and children, bestowing protection and long life. She confers renown and glory on all liberal benefactors of the poet. She is characteristically bountiful (*maghónī*).

The name of Uṣas is derived from the root *vas*, to shine, forms of which are often used with reference to her in the hymns in which she is invoked.

iv. 51. Metre : Triṣṭubh.

१ इदमु त्पुतमं पुरस्ताज्
ज्योतिस्तमसो वयुनावदस्थात् ।
नूनं दिवो दुहितरीं विभातीद्
गातुं कृणवन्नुषसो जनाय ॥

इदम् । ऊं इति । त्यत् । पु॒त॒मम् । पुर-
स्तात् ।
ज्योतिः । तमसः । व॒युन॑वत् । अ॒स्थात् ।
नूनम् । दिवः । दु॒हित॑रः । वि॒भा॒तीः ।
गा॒तुम् । कृ॒ण॒वन् । उ॒षसः । ज॒नाय ॥

1 idám u tyát purutámam purás-
tāj

iyótis támaso vayúnāvad asthāt.
nūnām divó duhitáro vibhātīr
gātūm kṛṇavann Uṣáso jánāya.

*This familiar, most frequent light
in the east, with clearness has stood
(forth) from the darkness. Now
may the Dawns, the daughters of
the sky, shining afar, make a path
for man.*

tyád : see p. 297, 5. purutámam : because appearing every morning ; hence Uṣásas the Dawns in d. támasas : abl. dependent on asthāt = úd asthāt. The word vayúna, though very frequently used, is still somewhat uncertain in meaning. The commentators explain it variously as *mārga road*, *prajñāna cognition*, and *kānti beauty*. Pischel favours the first of these. Sāyaṇa here explains vayúnāvat as 'very beautiful or possessed of knowledge = showing everything'. It probably here means 'making the way clear', cp. gātūm in d. nūnām : note that in the RV. this word always means *now*. divó duhitáras : from the point of view of the daily recurrence of the phenomenon, Dawn is pl. throughout this hymn. gātūm : cp. vi. 64, 1 : 'she makes all fair paths easy to traverse'. kṛṇavan : 3. pl. sb. ; explained by Sāyaṇa as 3. pl. ipf. ind., *akurvan*.

२ अस्थुर्ब चित्रा उषसः पुरस्तान्
मिता इव स्वरवोऽध्वरेषु ।

ब्यू ब्रजस्य तमसो द्वारो-

कन्तीरब्रज्जुचयः पावकाः ॥

अस्थुः । ऊं इति । चित्राः । उषसः । पुर-
स्तात् ।

मिताःऽइव । स्वरवः । अध्वरेषु ।

वि । ऊं इति । ब्रजस्य । तमसः । द्वारा ।

उकन्तीः । अब्रज् । शुचयः । पावकाः ॥

2 āsthur u citrā Uśāsah purāstān,
mitā iva svāravō adhvarēṣu.
vī ū vrajāsya tāmaso duārā
uchāntīr avrañ chūcayah pa-
vākāḥ. .

The brilliant Dawns have stood
in the east, like posts set up at
sacrifices. Shining they have un-
closed the two doors of the pen of
darkness, bright and purifying.

Uśāsas : that is, each of the preceding Dawns and the present one.
mitās : pp. of mi *fix*. svāravas : that is, shining with ointment ;
cp. i. 92, 5 : svārum nā péso vidātheṣu āñjañ, citrām divó
duhitā bhānūm asret the daughter of heaven has spread her brilliant
beam, like one who at divine worship anoints the post, the ornament
(of the sacrifice). Note that u in c is lengthened though followed by
two consonants (p. 437 a 3). vrajāsya : a simile with iva omitted ;
cp. i. 92, 4 ; gāvo nā vrajām vī Uśā āvar tāmah Dawn has unclosed
the darkness as the cows their stall. dvārā : the two folds of the door,
the dual of dvār often being used thus. vī : to be taken with
avran, 3. pl. root ao. of vṛ cover. uchāntīs : pr. pt. of 1. vas shine.
śucāyah pāvakāḥ : these two adjectives very often appear in juxta-
position. On the pronunciation of pāvakā see p. 437 a.

३ उकन्तीरद्य चितयन्त भोजान्
राधोदेयायोषसो मघोनीः ।
अचित्रे अन्तः पणयः ससन्त्व-
बुध्यमानास्तमसो विमथ्ये ॥

उकन्तीः । अद्य । चितयन्त । भोजान् ।

राधःऽदेयाय । उषसः । मघोनीः ।

अचित्रे । अन्तरिति । पणयः । ससन्तु ।

अबुध्यमानाः । तमसः । विमथ्ये ॥

3 uchāntīr adyā citayanta bhojān
rādhodēyāya Uśāso maghōnīḥ.

Shining to-day may the bounteous
Dawns stimulate the liberal to the

acitré antáh paṇáyaḥ sasantu, *giving of wealth. In obscurity let*
 ábudhyamānās tāmāso víma- *the niggards sleep, unawakening in*
 dhye. *the midst of darkness.*

citayanta : 3. pl. Ā. inj. ; explained by Sayana as an indicative :
 prajñāpayanti *they instruct.*

४ कुवित्स देवीः सनयो नवी वा कुवित । सः । देवीः । सनयः । नवः । वा ।
 यामी वभूयादुषसो वो अद्य । यामः । वभूयात् । उषसः । वः । अद्य ।
 येना नवग्वे अङ्गिरे दशग्वे येन । नवग्वे । अङ्गिरे । दशग्वे ।
 सप्तार्क्षे रेवती रेवदूष ॥ सप्तऽर्क्षे । रेवतीः । रेवत् । ऊष ॥

4 kuvít sá, devīḥ, sanáyo návo vā *Should this be an old course or*
 yāmo babbhūyád, Uṣaso, vō *a new for you to-day, O divine*
 adyá : *Dawns : (is it that) by which ye*
 yēnā Nāvagve, Āngire, Dásagve *have shone wealth, ye wealthy ones,*
 śáptāśye, revatī, revád ūśá ? *upon Navagva, Āngira, and Da-*
śagva the seven-mouthed?

babbhūyát : op. pf. of bhū, accented on account of kuvít (cp. notes on ii. 35, 1. 2). The general meaning is the hope that Dawn will bring wealth to-day as of old. Navagva, Āngiras, and Daśagva are the names of ancients associated with Indra in the release of the cows enclosed by the Paṇis and by Vala. The allusion in saptāśye is uncertain ; in iv. 50, 4 it is an epithet of Bṛhaspati, who is also associated with the capture of the cows and may therefore be meant here. The meaning would then be : bring us wealth to-day as ye did to Navagva, Āngiras, Daśagva and Bṛhaspati. revatī revát : these words are found connected in other passages also. ūśá : 2. pl. pf. act. of 1. vas *shine.*

५ यूयं हि देवीर्ऋतुयुग्मिरथैः यूयम् । हि । देवीः । ऋतुयुक्ऽभिः । अथैः ।
 परिप्रयाथ भुवनानि सद्यः । परिऽप्रयाथ । भुवनानि । सद्यः ।
 प्रबोधयन्तीषसः ससन्तं प्रऽबोधयन्तीः । उषसः । ससन्तम् ।
 द्विपाचतुष्पाच्चरथाय जीवम् ॥ द्विऽपात् । चतुऽपात् । चरथाय । जीवम् ॥

5 yūyām hí, devīr, ṛtayúgbhir
 áśvaiḥ
 pariprayāthá bhūvanāni sa-
 dyāḥ,
 prabodháyantīr, Uṣasaḥ, sasán-
 tam,
 dvipāc cátuṣpāc caráthāya ji-
 vām.

*For you, O goddesses, with your
 steeds yoked in due time, proceed
 around the worlds in one day,
 awakening, O Dawns, him who
 sleeps, the two-footed and the four-
 footed living world, to motion.*

pariprayāthá: accented owing to hí; on the accentuation of verbal prepositions see p. 469 B a. prabodháyantī: cp. i. 92, 9, vísvam jívam carāse bodháyantī *wakening every living soul to move.* cátuṣpād: note that catúr when accented as first member of a cd. shifts its accent to the first syllable. This word, dvipād and jívam are all neuter.

६ क्वं स्विदासां कतमा पुराणी
 यया विधानां विदधुर्ऋणाम् ।
 शुभं यच्छुभा उषसश्चरन्ति
 न वि ज्ञायन्ते सदृशीरजुर्याः ॥

क्व । स्वि । आसाम् । कतमा । पुराणी ।
 यया । विधानां । विदधुः । ऋणाम् ।
 शुभम् । यत् । शुभाः । उषसः । चरन्ति ।
 न । वि । ज्ञायन्ते । सदृशीः । अजुर्याः ॥

6 kúa svíd āsām katamā purāṇī
 yáyā vidhānā vidadhūr ṛbhū-
 ṇām?
 śúbham yāc chubhrā Uṣasaś
 cāranti,
 ná ví jñāyante sadṛśīr ajuryāḥ.

*Where, pray, and which ancient
 one of them (was it) at which they
 (the gods) imposed the tasks of the
 Ṛbhus? When the beaming dawns
 proceed on their shining course, they
 are not distinguished, alike, unaging.*

āsām: of the dawns. yáyā: in a temporal sense = at whose time. vidadhūr: they, the gods, enjoined: this probably refers to the most distinctive feat of the Ṛbhus, that of making one bowl into four; cp. i. 161, 2: ékam camasām catúraḥ kṛnotana, tád vo devā abruvan 'make the one bowl four', that the gods said to you; that was one of their vidhānā tasks. śúbham: cognate acc. ná ví jñāyante: they are always the same; cp. i. 92, 10, pūnaḥ-punar jāyamānā purāṇī samānām vārṇam abhī śúbhamānā *being*

born again and again, ancient of days, adorning herself with the same colour, where dawn is, as usually, spoken of as a single goddess reappearing day after day, whereas in this hymn many individual dawns that appear successively are referred to.

७ ता घा ता भद्रा उषसः पुरासुर ताः । घ । ताः । भद्राः । उषसः । पुरा ।
 अभिष्टिबुद्धा ऋतजातसत्याः । आसुः ।
 यास्वीजानः शशमान उक्थैः अभिष्टिबुद्धाः । ऋतजातसत्याः ।
 सुवञ्चंसद्भविणं सद्य आपं ॥ यासु । ईजानः । शशमानः । उक्थैः ।
 सुवन । शंसन । द्रविणम् । सद्यः । आपं ॥

7 tā ghā tā bhadrá Uśásah purāsur, Those indeed, those Dawns have
 abhiṣṭidyumnā rtājātasatyāḥ; formerly been auspicious, splendid
 yāsu ījānāḥ śāsamānā ukthāiḥ in help, punctually true; at which
 stuvāñ, chāmsan, drāviṇam sa- the strenuous sacrificer with reci-
 dyā āpa. tations praising, chanting, has at
 once obtained wealth.

On purā with pf. see 213 A. ījānās : pf. pt. Ā. of yaj sacrifice.
 śāsamānā : pf. pt. Ā. of śam labour. stuvāñ chāmsan = stuvān +
 śāmsan (40, 1). The general meaning of the stanza is: former
 dawns have brought blessings to the sacrificer; may they do
 so now.

८ ता आ चरन्ति समना पुरस्तात् ताः । आ । चरन्ति । समना । पुरस्तात् ।
 समानतः समना पप्रथानाः । समानतः । समना । पप्रथानाः ।
 ऋतस्य देवीः सदसो बुधाना ऋतस्य । देवीः । सदसः । बुधानाः ।
 गवां न सर्गा उषसो जरन्ते ॥ गवाम् । न । सर्गाः । उषसः । जरन्ते ॥

8 tā ā caranti samanā purastāt, They approach equally in the
 samānātaḥ samanā paprathā- east, spreading themselves equally
 nāḥ. from the same place. The god-
 rtāsya devīḥ sādaso budhānā, desses waking from the seat of
 gāvām nā sārgā, Uśāso jarante. order, like herds of kine let loose,
 the Dawns are active.

samanā: always in the same way. *samānatās*; cp. i. 124, 3: *prajānatī iva, nā dīso mināti as one who knows (the way), she loses not her direction. rtāsya sādasaḥ*: abl. dependent on *budhānāḥ* (cp. 10); cp. i. 124, 3; *rtāsya pānthām ānv eti sādhu she follows straight the path of order. budhānās*: ao. pt., *awaking* (intr.), not = *bodhayantyas wakening* (trans.) according to Sāyaṇa; when *Ā.* and without an object, *budh* is intr.; cp. *ābodhi has awoke*, said of Uṣas (i. 92, 11; iii. 61, 6; vii. 80, 2). *gavāṃ nā sārgaḥ*: cp. iv. 52, 5, *prāti bhadra adṛkṣata gāvāṃ sārgā nā raśmāyaḥ the auspicious rays (of dawn) have appeared like kine let loose. jarante*: are awake = are active, are on the move (cp. *ā caranti* in a and 9 a, b); are praised (*stūyante*) according to Sāyaṇa.

९ ता इवैव संमना समानीर ताः । इत् । नु । एव । समना । समानीः ।
 अमीतवर्णा उषसश्चरन्ति । अमीतवर्णाः । उषसः । चरन्ति ।
 गूहन्तीरभ्वमसितं रुशद्भिः गूहन्तीः । अभ्वम् । असितम् । रुशद्भिः ।
 शुक्रास्तनूभिः शुचयो रुचानाः ॥ शुक्राः । तनूभिः । शुचयः । रुचानाः ॥

9 tā in nū evā samanā samānīr, Those Dawns even now equally
 āmitavarṇā Uṣāsas caranti. the same, of unchanged colour,
 gūhantīr ābhvam āsitam, rūśad- move on; concealing the black
 bhiḥ monster, bright with gleaming
 śukrās tanūbhiḥ, śucayo, ru- forms, brilliant, beaming.
 ānāḥ.

On the accentuation of *nv evā* see p. 450, 2b. *ābhvam*: cp. i. 92, 5, *bād hate kṛṣṇām ābhvam she drives away the black monster (of night). rūśadbhis*: m. form irregularly agreeing with the f. *tanūbhis*. Note that the Pada text does not separate the endings *bhyām*, *bhis*, *bhyas*, *su* from f. stems in long vowels, nor of m. stems in a because the pure stem in these cases appears in an altered form, e. g. *priyēbhis*, but *pitṛbhis*.

१० रुचिं दिवो दुहितरो विभातीः रुचिम् । दिवः । दुहितरः । विभातीः ।
 प्रजावन्तं यक्षतास्मां देवीः । प्रजावन्तम् । यक्षत । अस्मां । देवीः ।

स्योनादा वः प्रतिवुध्यमानाः

स्योनात् । आ । वः । प्रतिवुध्यमानाः ।

सुवीर्यस्य पतयः स्याम ॥

सुवीर्यस्य । पतयः । स्यामः ॥

10 rayīm, divo duhitaro, vibhātīḥ
prajāvantam yachatāsmāsu, de-
vīḥ.

*O daughters of Heaven, do ye
shining forth bestow on us, god-
desses, wealth accompanied by off-
spring. Awaking from our soft
couch towards you, we would be
lords of a host of strong sons.*

sionād ā vaḥpratibūdhyamānāḥ,
suvīriasya pātayaḥ siāma.

yachata: pr. ipv. of yam, here construed with the loc.; the
usual case is the dat. (200 A 1). pratibūdhyamānās: with ā and
abl., cp. budhānā with abl. in 8 c.

११ तद्वी दिवो दुहितरो विभातीर्

तत् । वः । दिवः । दुहितरः । विभातीः ।

उप ब्रुव उषसो यज्ञकैतुः ।

उप । ब्रुवे । उषसः । यज्ञकैतुः ।

वचं स्याम यशसो जनेषु

वचम् । स्याम । यशसः । जनेषु ।

तद्यौष धत्तां पृथिवी च देवी ॥

तत् । द्यौः । च । धत्ताम् । पृथिवी । च ।

देवी ॥

11 tād vo, divo duhitaro, vibhātīr
ūpa bruva, Uṣaso, yajñāketuḥ:
vayām siāma yaśāso jāneṣu;
tād Dyāús ca dhattām Pṛthivī
ca devī.

*For that I whose banner is the
sacrifice, O daughters of Heaven,
implore you that shine forth, O
Dawns: we would be famous among
men; let Heaven and the goddess
Earth grant that.*

vibhātīr: to be taken with vas. ūpa bruve: with two acc.
(p. 304, 2). yajñāketus: the singer thus describes himself; in
i. 113, 19 the Dawn is called yajñāsya ketuḥ the signal of the
sacrifice. yaśāso (accent, p. 453, 9 A a) jāneṣu: this phrase fre-
quently occurs in prayers. vayām: the poet having in b spoken
in the sing. on his own behalf, now changes, as often, to the pl., so
as to include the others who are present. dhattām: 3. du. of dhā,
accented, though not beginning a sentence, because of ca . . . ca
(see p. 468 β).

12. AGNI

See Introduction to i. 1 on the nature of Agni.

v. 11. Metre : Jagatī.

१ जनस्य गोपा अजनिष्ट जागृविर् जनस्य । गोपाः । अजनिष्ट । जागृविः ।
 अग्निः सुदक्षः सुविताय नव्यसे । अग्निः । सुदक्षः । सुविताय । नव्यसे ।
 घृतप्रतीको बृहता दिविसृष्टा घृतप्रतीकः । बृहता । दिविःसृष्टा ।
 द्युमद्भि भाति भरतेभ्यः शुचिः ॥ द्युमत् । वि । भाति । भरतेभ्यः । शुचिः ॥

1 Jánasya gopā ajanīṣṭa jāgrvir Guardian of the people, watchful,
 Agnīḥ sudákṣaḥ suvitāya ná- most skilful, Agni has been born
 vyase. for renewed welfare. Butter-faced,
 ghr̥tāpratīko bṛhatā divispṛśā bright, he shines forth brilliantly
 dyumád ví bhāti bharatébhiḥ for the Bharatas with lofty, heaven-
 śúciḥ. touching (flame).

gopās : 97, 2. ajanīṣṭa : is ao. of jan generate. su-dákṣas :
 a Bv. (p. 455 ca). suvitāya : final dat. (p. 314, B 2). návyase :
 dat. of cpv. of náva new. ghr̥tā-pratīkas : cp. yāsyā prátīkam
 áhutam ghr̥téna whose face is sprinkled with butter (vii. 8, 1) as an
 analysis of the cd. bṛhatā : supply téjasā. bharatébhiyas : for
 the benefit of (p. 314, 1) the Bharatas, the tribe to which the seer
 belongs.

२ यज्ञस्य केतुं प्रथमं पुरोहितम् यज्ञस्य । केतुम् । प्रथमम् । पुरःहितम् ।
 अग्निं नरस्त्रिषधस्य समीधिरे । अग्निम् । नरः । त्रिःसधस्य । सम । ईधिरे ।
 इन्द्रेण देवैः सरथं स बर्हिषि इन्द्रेण । देवैः । सःसरथम् । सः । बर्हिषि ।
 सीदन्नि होता यजथाय सुक्रतुः ॥ सीदन्ति । नि । होता । यजथाय । सुःक्रतुः ॥

2 yajñasya ketúm, prathamám As banner of sacrifice, as first
 puróhitam, domestic priest, men have kindled
 Agnīm náras, trisadhasthé sám Agni in the threefold abode. (Com-
 idhire ing) on the same car with Indra

Índreṇa deváih sarátham sá and the gods may that most wise
 barhiṣi Invoker sit down on the sacrificial
 sídan ní hótā yajáthāya su- grass for sacrifice.
 krátuḥ.

ketúm: in apposition to Agním, in allusion to the smoke of sacrifice; cp. viii. 44, 10, hótāram . . . dhūmáketum . . . yajñānām ketúm the Invoker, the smoke-bannered banner of sacrifices; cp. 3 d. prathamám: first-appointed in order of time. puróhitam: see i. 1, 1. náras: N. pl. of nr̥ (p. 91). tri-śadhasthé: on the three sacrificial altars; Sandhi 67 b. sám idhire: pf. of idh kindle; have kindled and still kindle (cp. p. 342 a). sarátham: adv. governing Índreṇa and deváis (cp. p. 309, 2). sídan ní: the ipf. expresses that he sat down in the past when he became Purohita; the prp. as often follows the verb (p. 468, 20). yajáthāya: final dat. (p. 314, B 2).

३ असंसृष्टो जायसे मात्रोः शुचिर् असंसृष्टः । जायसे । मात्रोः । शुचिः ।
 मन्द्रः कविर्दत्तिष्ठो विवस्वतः । मन्द्रः । कविः । उत् । अतिष्ठः । विवस्वतः ।
 घृतेन त्वावर्धयन्न आहुत घृतेन । त्वा । अवर्धयन् । अग्ने । आहुतः ।
 धूमस्तं केतुरभवद्विविश्रितः ॥ धूमः । ते । केतुः । अववत् । दिवि । श्रितः ॥

3 ásammr̥ṣṭo jāyase māt²róḥ śúcir. Uncleansed thou art born bright
 mandráḥ kavír úd atīṣṭho Vi- from thy two parents. Thou didst
 vásvataḥ arise as the gladdening sage of
 ghṛtēna tvāvardhayann, Agna Vivasvant. With butter they
 āhuta, strengthened thee, O Agni, in whom
 dhūmās te ketúr abhavad divi the offering is poured. Smoke be-
 śritáḥ. came thy banner that reached to
 the sky.

ásam-mr̥ṣṭas: pp. of mr̥j wipe, opposed to śúcis, though un-
 cleansed, yet bright. mātros: abl. du.: the two fire-sticks, from
 which Agni is produced by friction. úd atīṣṭhas: 3. s. ipf. of sthā
 stand. Vivásvatas: gen. dependent on kavís; the sage (a common
 designation of Agni) of Vivasvant, the first sacrificer tvā: the

caesura, which should follow this word (p. 442, 6), is here only apparently neglected because the following augment may be treated as dropped. *avardhayan*: that is, made the fire burn up with the ghee poured into it; explained by *ā-huta*. *dhūmās*, &c.: affords an analysis of Agni's epithet *dhūmāketu* (cp. note on 2 a). *divi*: loc. of the goal (p. 325 b). Note the use of the imperfects as referring to past events (p. 345, B).

४ अग्निं यज्ञसुप वेतु साधुया- अग्निः । नः । यज्ञम् । उप । वेतु । साधुया ।
 मिं नरो वि भरन्ते गृहेगृहे । अग्निम् । नरः । वि । भरन्ते । गृहेगृहे ।
 अग्निर्दूतो अभवद्व्यवाहरो अग्निः । दूतः । अभवत् । हव्यवाहनः ।
 ऽग्निं वृणाना वृणते कविक्रतुम् ॥ अग्निम् । वृणानाः । वृणते । कविऽक्रतुम् ॥

4 *Agnir no yajñām ūpa vetu sādhuṣā.* Let Agni come straightway to our sacrifice. Men carry Agni
Agnim nāro vi bharante grhē-grhē. hither and thither in every house.
Agnir dūtō abhavad dhavya-vāhano. Agni became the messenger, the carrier of oblations. In choosing
Agnim vṛṇānā vṛṇate kavikratum. Agni they choose one who has the wisdom of a seer.

vetu: 3. s. ipv. of *vī*. *bharante*: see note on *bhr*, ii. 33, 10 a. *grhē-grhē*: 189 Ca. *dūtās*: Agni is characteristically a messenger as an intermediary between heaven and earth. *dhavyavāhanas*: Sandhi, 54. *vṛṇānās*: pr. pt. A. of 2. *vṛ*, choosing Agni as their priest. *vṛṇate*: 3. pl. pr. A of 2 *vṛ*.

५ तुभ्येदमग्निं मधुमत्तमं वचसं तुभ्यं । इदम् । अग्ने । मधुमत्तमम् । वचः ।
 तुभ्यं मनीषा इयमस्तु शं हृदे । तुभ्यम् । मनीषा । इयम् । अस्तु । शम् । हृदे ।
 त्वां गिरः सिन्धुमिवावनीर्महीर् त्वाम् । गिरः । सिन्धुम् । इव । अवनीः ।
 आ पृणन्ति शर्वसा वर्धयन्ति च ॥ महीः ।

आ । पृणन्ति । शर्वसा । वर्धयन्ति । च ॥

5 túbhyedám, Agne, mádhumat-
tamam vácas,
túbhyam manīṣā iyám astu śám
hrdē.
tuām girāḥ, síndhum ivāvānīr
mahīr,
ā prṇantiśávasā, vardháyanti ca.

*For thee, O Agni, let this most
honied speech, for thee this prayer
be a comfort to thy heart. The
songs fill thee, as the great rivers
the Indus, with power, and
strengthen thee.*

túbhya: this form of the dat. of tvám occurs about a dozen times in the Samhitā text beside the much commoner túbhyam (as in b); it occurs only before vowels with which it is always contracted, having only once (v. 30, 6) to be read with hiatus. manīṣā iyám: in this and two other passages of the RV. the ā of manīṣā is not contracted in the Samhitā text, because it precedes the caesura. śám: in apposition, as a delight or comfort. síndhum iva: this simile occurs elsewhere also; thus índram ukthāni vāvṛdhuḥ, samudrām iva síndhavaḥ the hymns strengthen Indra as the rivers the sea. ā prṇanti: from pṛ fill. śávasā: because hymns, like oblations, are thought to give the gods strength. vardháyanti: cs. of vṛdh grow; accent, p. 466, 19 a.

६ त्वामग्ने अङ्गिरसो गुहा हितम्
अन्वविन्दन्श्चिश्रियाणं वनेवने ।
स ज'यसे मथ्यमानः सहो महत्
त्वामाहुः सहसस्युत्रमङ्गिरः ॥

त्वाम् । अग्ने । अङ्गिरसः । गुहा । हितम् ।
अनु । अविन्दन् । शिश्रियाणम् । वनेवने ।
सः । जायसे । मथ्यमानः । सहः । महत् ।
त्वाम् । आहुः । सहसः । पुत्रम् । अङ्गिरः ॥

6 tuām, Agne, Āngiraso gūhā
hitām
ānv avindañ chīśriyāṇam vāne-
vane.
sā jāyase mathyāmānaḥ sāho
mahāt:
tuām āhuḥ sāhasas putrām,
Āngiraḥ.

*Thee, O Agni, the Āngirases
discovered hidden, abiding in every
wood. Thus thou art born, when
rubbed with mighty strength: they
call thee the son of strength, O
Āngiras.*

Āṅgirasas: an ancient priestly family (cp. x. 14, 3-6), Agni being regarded as their chief (cp. d and i. 1, 6). They are said to have designed the first ordinances of sacrifice (x. 67, 2). *gūhā hitām p̄laced* (pp. of dhā) *in hiding, concealed*, explained by śisriyāṇām vāne; *having betaken himself* (pf. pt. of śri) *to, resting in, all wood.* ānv avindan: *they found him out* as a means of sacrifice; Sandhi, 40. vāne-vane: 189 C a. sā: *as such* = as found in wood (cp. p. 294 b). mathyāmānas: pr. pt. ps. of math *stir*, being produced by the friction of the kindling sticks. sāho mahāt: cognate acc. = *with mighty strength* (cp. sāhasā yō mathitō jāyate n̄bhiḥ *he who when rubbed by men with strength is born*, vi. 48, 5); this being an explanation of why he is called sāhasas putrām *son of strength*: this, or sāhasaḥ sūnūḥ, is a frequent epithet of Agni; Sandhi, 43, 2 a. Āṅgiras: see note on a.

13. PARJĀNYA

This deity occupies quite a subordinate position, being celebrated in only three hymns. His name often means 'rain-cloud' in the literal sense; but in most passages it represents the personification, the cloud then becoming an udder, a pail, or a water-skin. Parjanya is frequently described as a bull that quickens the plants and the earth. The shedding of rain is his most prominent characteristic. He flies around with a watery car, and loosens the water-skin; he sheds rain-water as our divine (āsura) father. In this activity he is associated with thunder and lightning. He is in a special degree the producer and nourisher of vegetation. He also produces fertility in cows, mares, and women. He is several times referred to as a father. By implication his wife is the Earth, and he is once called the son of Dyaus.

v. 83. Metre: 1. 5-8. 10. Triṣṭubh; 2-4. Jagatī; 9. Anuṣṭubh.

१ अ॒हो व॒द त॒वसं॑ गी॒र्भिरा॒भिः	अ॒हं । व॒द । त॒वस॑म् । गीः॒ऽभिः । आ॒भिः ।
सु॒हि प॒र्जन्यं॑ न॒मसा॑ वि॒वास ।	सु॒हि । प॒र्जन्य॑म् । न॒मसा॑ । आ । वि॒वा॒स ।
क॒नि॒क्रद॑द्दृ॒षभो॑ जी॒रदा॑न्	क॒नि॒क्रद॑त् । वृ॒षभः॑, । जी॒र॒ऽदा॑न् ।
रे॒तो द॒धात्योष॑धीषु॒ गर्भ॑म् ॥	रे॒तः । द॒धा॒ति । ओष॑धीषु । गर्भ॑म् ॥

- 1 áchā vada tavāsam gīrbhīr *Invoke the mighty one with these*
 ābhiḥ; *songs; praise Parjanya; seek to*
 stuhī Parjanyaṃ; nāmasā vi- *win him with obeisance. Bellowing,*
 vāsa. *the bull of quickening gifts places*
 kánikradad vṛṣabhó jīrádānū *seed in the plants as a germ.*
 réto dadhāti óṣadhīṣu gárbham.

áchā: with final vowel metrically lengthened in the second syllable of the Pada. vada: the poet addresses himself. vivāsa: ds. of van win. kánikradat: see iv. 50, 5 d. vṛṣabhás: Parjanya. jīrádānū: Sandhi, 47; his quickening gift is rain = rétas in d. gárbham: as apposition to rétas, Parjanya quickens the growth of plants with rain.

- २ वि वृक्षान् हन्त्युत हन्ति रक्षसो वि। वृक्षान्। हन्ति। उत। हन्ति। रक्षसः।
 विश्वं विभाय सुर्वन् महावधात्। विश्वम्। विभाय। सुर्वन्म्। महावधात्।
 उतानागा ईषते वृष्ण्यावतो उत। अनागाः। ईषते। वृष्ण्यावतः।
 यत्पुर्जन्यः सनयन् हन्ति दुष्कृतः ॥ यत्। पुर्जन्यः। सनयन्। हन्ति। दुःकृतः ॥

- 2 ví vṛkṣān hanti utá hanti ra- *He shatters the trees and he*
 kṣáso: *smites the demons: the whole world*
 víśvaṃ bibhāya bhúvanam ma- *fears him of the mighty weapon.*
 hávadhāt. *Even the sinless man flees before*
 utānāgā īṣate vṛṣṇiāvato, *the mighty one, when Parjanya*
 yát Parjanyaḥ stanāyan hānti *thundering smites the evil-doers.*
 duṣkṛtāḥ.

bibhāya: pf. of bhī = pr. (p. 342 a). mahāvadhāt: a Bv. owing to its accent (p. 455 c). vṛṣṇyāvatas: Parjanya; abl. with verbs of fearing (p. 316 b). ānāgās: with irr. accentuation of the privative an- in a Bv. (p. 455 ca and f. n. 2). This word is here contrasted with duṣkṛtas; hence the utá before it has the force of even. On the internal Sandhi of duṣkṛt see 43, 2 a.

- ३ रथीव कश्यायान् अभिचिपन् रथीइव। कश्या। अश्यान्। अभिऽ
 आविर्दूतान् हणुते वृष्णां ३ अहं। चिपन्।

दूरात्सिंहस्य स्तनया उदीरते
यत्पर्जन्यः द्रुते वर्धं नमः ॥

आविः । दूतान् । द्रुते । वर्धन् । अह ।
दूरात् । सिंहस्य । स्तनयाः । उत् । ईरते ।
यत् । पर्जन्यः । द्रुते । वर्धम् । नमः ॥

3 rathī iva kāsayaśvām abhikṣi-
pānn,
āvīr dūtān kṛṇute varṣiām āha.
dūrāt simhāsya stanāthā úd
īrate,
yāt Parjanyaḥ kṛṇutē varṣiām
nābhah.

Like a charioteer lashing his
horses with a whip he makes mani-
fest his messengers of rain. From
afar arise the thunders of the lion,
when Parjanya makes rainy the
sky.

rathī: N. of rathīn, much less common than rathī, N. rathīs.
The contraction rathīva also occurs in x. 51, 6; rathīr iva is much
commoner and would have been metrically better here. dūtān:
the clouds. simhāsya stanāthāḥ: condensed for 'the thunders of
Parjanya like the roars of a lion. varṣyām: predicative acc.;
on the accent of this form and of varṣyān in b, see p. 450, 2b.
kṛṇutē: note that kṛ follows the fifth class in the RV., kṛṇōti, &c.;
karōti does not appear till the AV., cp. p. 145, 4.

४ प्र वाता वान्ति पतयन्ति विद्युत्
उदोषधीर्जिहते पिन्वते स्वः ।
इरा विश्वस्यै भुवनाय जायते
यत्पर्जन्यः पृथिवीं रेतसावति ॥

प्र । वाताः । वान्ति । पतयन्ति । विद्युत् ।
उत् । ओषधीः । जिहते । पिन्वते । स्वः ।
रिति स्वः ।
इरा । विश्वस्यै । भुवनाय । जायते ।
यत्पर्जन्यः । पृथिवीम् । रेतसा । अवति ॥

4 prā vātā vānti; patáyanti vi-
dyúta;
úd ōṣadhīr jīhate; pínvate súah.
irā víśvasmai bhúvanāya jāyate,
yāt Parjanyaḥ pṛthivīm rétasā-

The winds blow forth, the light-
nings fall; the plants shoot up;
heaven overflows. Nurture is born
for the whole world when Parjanya
quicken the earth with seed.

vānti, jīhate (2. hā go) are both accented as antithetical (p. 468, 19 β) to the two following verbs patáyanti (itv., 168), pínvate, which are accented as beginning new sentences (p. 466, 19 A a); cp. also note on bádhatē, i. 35, 9 c. On the secondary root pinv see 134, 4 β. frā: the rain shed by Parjanya makes the earth productive (cp. 1 c, d). Note that the preceding Jagatī triplet (2-4) is bound together by a refrain beginning with yát Parjányaḥ and varying the idea 'when Parjanya rains'.

५ यस्व त्रते पृथिवी नन्नमीति यस्व । त्रते । पृथिवी । नन्नमीति ।
यस्व त्रते श्फवज्जर्भुरीति । यस्व । त्रते । श्फवत् । जर्भुरीति ।
यस्व त्रत ओषधीर्विश्वरूपाः यस्व । त्रते । ओषधीः । विश्वरूपाः ।
स नः पर्जन्य महि शर्म यक्ष ॥ सः । नः । पर्जन्य । महि । शर्म । यक्ष ॥

5 yásya vraté prthivī nānnamīti; In whose ordinance the earth
yásya vraté śaphávaj jārbbhurīti, bends low; in whose ordinance
yásya vratá ōṣadhīr viśvá- hoofed animals leap about; in
rūpāḥ: whose ordinance plants are omni-
sá naḥ, Parjanya, máhi śárma form, as such, O Parjanya, bestow
yacha. mighty shelter on us.

yásya vraté: that is, in obedience to whose law. nānnamīti: int. of nam (see 173, 2 b; 172 a). śaphávat: that which has hoofs, used as a n. collective. jārbbhurīti: int. of bhur quiver (174 a). ōṣadhīr: the following adj. viśvárūpāḥ is most naturally to be taken predicatively, like the verbs in a and b. sá: as nom. corr. followed by the voc.: as such, O Parjanya. yacha: ipv. of yam.

६ दिवो नो वृष्टिं मरुतो ररीध्वं दिवः । नः । वृष्टिम् । मरुतः । ररीध्वम् ।
प्र पिन्वत वृष्णो अश्वस्य धाराः । प्र । पिन्वत । वृष्णः । अश्वस्य । धाराः ।
अर्वाङितेन स्तनयितुनेह्य अर्वाङ् । एतेन । स्तनयितुना । आ । इहि ।
अपो निषिञ्चन्नसुरः पिता नः ॥ अपः । निऽसिञ्चन् । असुरः । पिता । नः ॥

6 divó no vṛṣṭīm, Maruto rarī- Give us, O Maruts, the rain
dhvam; of heaven; pour forth the streams

prā pinvata vṛṣṇo áśvasya dhā- of your stallion. Hither with this
rāḥ. thunder come, pouring down the
arvān etēna stanayitnúnéhi, waters as the divine spirit our
apó niṣīñcānn ásurah pitá naḥ. father.

divás: this might be abl., from heaven, as it is taken to be by Sāyana; but it is more probably gen., being parallel to áśvasya dhārāḥ in b; cp. ix. 57, 1, prā te dhārā, divó ná, yanti vṛṣṭáyah thy streams go forth like the rains of heaven. raridhvam: 2. pl. pr. ipv. of rā give (cp. p. 144, B 1 a). Marutas: the storm gods, as associated with rain, are in a b invoked to bestow rain, which is described as water shed by their steed (as also in i. 64, 6 and ii. 34, 13). vṛṣṇo áśvasya: = stallion. In c d Parjanya is again addressed. stanayitnúnéhi: the accent alone (apart from the Pada text) shows that this is a contraction not of -nā ihi (which would be -nehi), but of -nā éhi, which would normally be -nāihi; -néhi is based on the artificial contraction -ná (= -nā á) + ihi. The same Sandhi occurs in Índréhi (i. 9, 1) for Índra á ihi. With stanayitnúnā cp. stanáyan in 2 d and stanáthās in 3 c. apás = vṛṣṭīm in a and dhārās in b. ásurah pitá naḥ: as appositional subject of the sentence, with the 2. ipv. ihi; cp. sá in 5 d with the voc. Parjanya and the 2. ipv. yacha. The two epithets are applied to other gods also, such as Dyaus, whom in his relation to Earth Parjanya most resembles.

७ अभि क्रन्द स्तनय गर्भमा धा
उद्वन्ता परि दीया रथेन ।
दृति सु कर्ष विषित न्यच्च
समा भवन्तु दीति निपादाः ॥

अभि । क्रन्द । स्तनय । गर्भम् । आ । धा ।
उद्वन्ता । परि । दीय । रथेन ।
दृतिम् । सु । कर्ष । विस्सितम् । न्यच्चम् ।
समाः । भवन्तु । उद्वन्तः । निपादाः ॥

7 abhi kranda; stanáya; gárbbham Bellow towards us; thunder;
á dhā; deposit the germ; fly around with
udanvātā pári diyā ráthēna. thy water-bearing car. Draw well
dṛtīm sú karṣa vísitam nía- thy water-skin unfastened down-
ñcam: ward: let the heights and valleys
samá bhavantu udyáto nipādāḥ. be level.

stanāya: accented as forming a new sentence. **gārbham**: cp. 1 d, **rétō dadhāti ōśadhīṣu gārbham**. **dhās**: 2. s. root ao. sb. of 1. **dhā**. **diyā**: with final vowel metrically lengthened. **dṛtīm**: the rain-cloud, here compared with a water-skin, doubtless like the leather bag made of a goat-skin still used in India by water-carriers. **viṣitam** (from *si tie*): *untied* so as to let the water run out. **nyāñcam**: predicative: = so that the untied orifice turns downward. **samās**: that is, may the high and the low ground be made level by the surface of the water covering both.

८ महान्तं कोशमुदचा नि विञ्च महान्तम् । कोशम् । उत । अच । नि ।
 स्यन्दन्तां कुल्या विषिताः पुरस्तात् । सिञ्च ।
 घृतेन द्वावापृथिवी व्यन्धि स्यन्दन्ताम् । कुल्याः । विऽसिताः । पुर-
 सुप्रपाणं भवत्वय्याभ्यः ॥ स्तात् ।
 घृतेन । द्वावापृथिवी इति । वि । उन्धि ।
 सुऽप्रपाणम् । भवतु । अय्याभ्यः ॥

8 mahāntam kósam úd acā, ní *Draw up the great bucket, pour*
 ṣiñca; *it down; let the streams released*
 syāndantām kulyā viṣitāḥ pu- *flow forward. Drench heaven and*
 rāstāt. *earth with ghee; let there be a good*
 ghr̥tēna dyāvāpṛthivī vī undhi; *drinking place for the cows.*
 suprapāṇām bhavatu aghniā-
 bhyaḥ.

The process of shedding rain is here compared with the drawing up of a pail from a well and pouring out its contents. **acā**: metrical lengthening of the final a. **nī ṣiñca**: Sandhi, 67 c. **purās-tāt**: according to Sāyaṇa *eastward*, because 'rivers generally flow eastwards'; but though this is true of the Deccan, where he lived, it is not so of the north-west of India, where the RV. was composed. **ghr̥tēna**: figuratively of rain, because it produces fatness or abundance. **dyāvāpṛthivī**: Pragr̥hya, but not analysed in the Pada text (cp. i. 35, 1 b). **undhi**: 2. s. ipv. of *ud wet* = *unddhi*. This Pada is equivalent in sense to 7 d. **suprapāṇām**: note that in the

Pada text this compound is written with a dental *n*, indicating that this was regarded by the compilers of that text as the normal internal Sandhi (see 65 b).

९ यत्प॑र्जन्य॒ कर्नि॑क्रदत्
स्त॒नय॑न् हंसिं दु॒ष्क॑तः ।
प्रती॑दं वि॒श्वं मो॒दते॒
यत्किं॑ च पृथि॒व्यामधि॑ ॥

यत् । प॑र्जन्य । कर्नि॑क्रदत् ।
स्त॒नय॑न् । हंसिं । दुः॑क॑तः ।
प्रति॑ । इ॒दम् । वि॒श्वम् । मो॒दते॒ ।
यत् । किम् । च । पृथि॒व्याम् । अधि॑ ॥

9 yát, Parjanya, kánikradat,
stanáyan hámsi duṣkṛtaḥ,
prátidám víśvaṃ modate,
yát kiṃ ca pṛthivyám ádhi.

When, O Parjanya, bellowing
aloud, thundering, thou smitest the
evil-doers, this whole world exults,
whatever is upon the earth.

yát Parjanya: cp. 2 d. hámsi: 2. s. pr. of han (66 A 2). yát
kiṃ ca: indefinite prn., whatever (19 b), explains idám víśvaṃ this
world; if a verb were expressed it would be bhávati.

१० अ॒व॒र्षी॑र्वि॒षमु॒दु षू॒ गृ॒भा॒या-
क॒र्धन्वा॒न्यत्वे॒तवा॑ उ॒ ।
अ॒जी॒जन॑ ओ॒षधी॑र्भो॒जना॑य॒ कम्
उ॒त प्र॒जाभ्यो॑ऽवि॒दो म॒नी॒षाम् ॥

अ॒व॒र्षीः । व॒र्षम् । उ॒त् । ऊं॒ इति॑ । सु॒ ।
गृ॒भा॒य॒ ।
अ॒कः । ध॒न्वा॒नि । अ॒ति॑ऽए॒त॒वै । ऊं॒ इति॑ ।
अ॒जी॒जनः । ओ॒षधीः । भो॒जना॑य । कम् ।
उ॒त् । प्र॒जाभ्यः । अ॒वि॒दः । म॒नी॒षाम् ॥

10 ávarṣīr varṣám: úd u ṣū gr-
bhāya;
ákar dhánvāni átietavā u.
ájijana óṣadhīr bhójanāya kām;
utá prajābhyo avido manīṣām.

Thou hast shed rain: now wholly
cease; thou hast made the deserts
passable again. Thou hast made
the plants to grow for the sake of
food; and thou hast found a hymn
of praise from (thy) creatures.

This concluding stanza, implying that Parjanya has shed abundant
rain, describes its results.

āvarsis: 2. s. s. ao. of **vṛs**. **u sú**: on the Sandhi see 67c; on the meaning of the combination, see under **u** and **sú**, 180. **grbhāya**: this pr. stem is sometimes used beside **grbhñāti**. **ākar**: 2. s. root ao. of **kr**. **āti-etavái**: cp. p. 463, 14 b a. **ājījanas**: cp. Id and 4 b. **kām**: see 180. Here we have the exceptional intrusion of a Jagati Pada in a Triṣṭubh stanza (p. 445, f. n. 7). **avidas**: a ao. of **vid** find, thou hast found = received. **prajābhyas**: abl., from creatures in gratitude for the bestowal of rain.

14. PŪṢAN

This god is celebrated in eight hymns, five of which occur in the sixth Maṇḍala. His individuality is vague, and his anthropomorphic traits are scanty. His foot and his right hand are mentioned; he wears braided hair and a beard. He carries a golden spear, an awl, and a goad. His car is drawn by goats instead of horses. His characteristic food is gruel (**karambhā**).

He sees all creatures clearly and at once. He is the wooer of his mother and the lover of his sister (Dawn), and was given by the gods to the Sun- maiden **Sūryā** as a husband. He is connected with the marriage ceremonial in the wedding hymn (x. 85). With his golden aerial ships **Pūṣan** acts as the messenger of **Sūrya**. He moves onward observing the universe, and makes his abode in heaven. He is a guardian who knows and beholds all creatures. As best of charioteers he drove downward the golden wheel of the sun. He traverses the distant path of heaven and earth; he goes to and returns from both the beloved abodes. He conducts the dead on the far-off path of the Fathers. He is a guardian of roads, removing dangers out of the way; and is called 'son of deliverance' (**vimūco nāpāt**). He follows and protects cattle, bringing them home unhurt and driving back the lost. His bounty is often mentioned. 'Glowing' (**āghṛṇi**) is one of his exclusive epithets. The name means 'prosperer', as derived from **puṣ**, cause to thrive. The evidence, though not clear, indicates that **Pūṣan** was originally a solar deity, representing the beneficent power of the sun manifested chiefly in its pastoral aspect.

vi. 54. Metre: **Gāyatrī**.

१ सं पूषन्विदुषा नय
यो अजसा नुशासति ।
य एवेदमिति ब्रवत ॥

सम् । पूषन् । विदुषा । नय ।
यः । अजसा । अनुशासति ।
यः । एव । इदम् । इति । ब्रवत ॥

1 sām, Pūṣan, vidūṣā naya,
yó āñjasānuśāsati,
yá evédām iti brávat.

Conjoin us, O Pūṣan, with one
that knows, who shall straightway
instruct us, and who shall say (it
is) 'just here'.

vidūṣā : inst. governed by the sense of association produced by
the combination of naya (nī lead) with sām : cp. p. 308, 1 a. The
meaning is: 'provide us with a guide'. anu-śāsati (3. s. pr. sb.) :
who shall instruct us where to find what we have lost. idām : not
infrequently, as here, used adverbially when it does not refer to
a particular substantive. brávat : 3. s. pr. sb. of brū.

२ समं पूष्णा गमेमहि
यो गृहं अभिशासति ।
इम एवेति च ब्रवत ॥

सम । ऊं इति । पूष्णा । गमेमहि ।
यः । गृहान् । अभिशासति ।
इमे । एव । इति । च । ब्रवत ॥

2 sām u Pūṣṇā gamemahi,
yó gṛhāñ abhiśāsati,
imá evéti ca brávat.

We would also go with Pūṣan,
who shall guide us to the houses,
and shall say (it is) 'just these'.

u : see p. 221, 2 ; on its treatment in the Pada text, p. 25, f. n. 2.
Pūṣṇā : see note on vidūṣā, 1 a. gamemahi (a ao. op. of gam) :
we would preferably go with Pūṣan as our guide. gṛhāñ : that is, the
sheds in which our lost cattle are.

३ पूष्णस्यक्रं न रिष्यति
न कोशोऽव पद्यते ।
नो अस्य व्यथते पविः ॥

पूष्णः । चक्रम् । न । रिष्यति ।
न । कोशः । अव । पद्यते ।
नो इति । अस्य । व्यथते । पविः ॥

3 Pūṣṇās cakrām ná riṣyati,
ná kóśó áva padyate;
nó asya vyathate pavíḥ.

Pūṣan's wheel is not injured, the
well (of his car) falls not down ; nor
does his felly waver.

nó : = ná u, also not ; on the Sandhi cp. 24. kóśó va : on the
Sandhi accent, see p. 465, 17, 3. asya : unaccented, p. 452, B c.
Sāyana explains cakrām as Pūṣan's weapon, and pavíḥ as the edge
of that weapon. But this is in the highest degree improbable

because the weapon of Pūṣan is a spear, an awl, or a goad ; while his car is elsewhere mentioned, as well as the goats that draw it, and he is called a charioteer.

४ यो अ॒सौ ह॒विषावि॒धन्
न तं पू॒षापि मृ॒ष्यते ।
प्रथ॒मो वि॒न्दते वसुं ॥

यः । अ॒सौ । ह॒विषा । अ॒विधत् ।
न । तम् । पू॒षा । अपि॑ । मृ॒ष्यते ।
प्रथ॒मः । वि॒न्दते । वसुं ॥

4 yó asmai haviṣāvidhan,
ná táṃ Pūṣāpi mṛṣyate :
prathamó vindate vāsu.

*Him who has worshipped him with
oblation Pūṣan forgets not : he is
the first that acquires wealth.*

asmai : Pūṣan ; on the syntax, see 200, A 1 f ; on loss of accent, see p. 452 B c. āpi : verbal prp. to be taken with mṛṣ. prathamás : the man who worships Pūṣan.

५ पू॒षा गा अ॒न्वेतु नः
पू॒षा र॑त्त्व॒र्वतः ।
पू॒षा वाजं स॒नोतु नः ॥

पू॒षा । गाः । अ॒नु । ए॒तु । नः ।
पू॒षा । र॒त्तु । अ॒र्वतः ।
पू॒षा । वाजम् । स॒नोतु । नः ॥

5 Pūṣā gā ānu etu naḥ ;
Pūṣā rakṣatu árvataḥ ;
Pūṣā vājam sanotu naḥ.

*Let Pūṣan go after our cows ;
let Pūṣan protect our steeds ; let
Pūṣan gain booty for us.*

ānu etu : to be with them and prevent injury or loss. rakṣatu : to prevent their being lost.

६ पू॒षन्न॒नु प्र गा इ॒हि
यज॑मानस्य सु॒न्वतः ।
अ॒स्माकं सु॒वता॒सुत ॥

पू॒षन् । अ॒नु । प्र । गाः । इ॒हि ।
यज॑मानस्य । सु॒न्वतः ।
अ॒स्माकम् । सु॒वता॒म् । उ॒त ॥

6 Pūṣann, ānu prā gā ihi
yājamānasya sunvatāḥ,
asmākaṃ stuvatām utā.

*O Pūṣan, go forth after the cows
of the sacrificer who presses Soma,
and of us who praise thee.*

ānu prā ihi : cp. p. 468, 20 a. yājamānasya : of the institutor of the sacrifice. stuvatām : of the priests as a body.

७ माकिं नैशुन्माकीं रिषन्
माकीं सं शरि क्वटे ।
अथारिष्टाभिरा गहि ॥

7 mākir neśan; mākīm riṣan;
mākīm sām śāri kēvaṭe:
āthāriṣṭābhir ā gahi.

माकिं । नैशुत् । माकीम् । रिषत् ।
माकीम् । सम् । शरि । क्वटे ।
अथ । अरिष्टाभिः । आ । गहि ॥

*Let not any one be lost; let it
not be injured; let it not suffer
fracture in a pit: so come back
with them uninjured.*

neśat: inj. ao. of naś be lost (see 149 a 2). riṣat: a ao. inj. of
riṣ. śāri: ps. ao. inj. of śr crush. āriṣṭābhis: supply gōbhis.

८ शृण्वन्तं पूषणं वयम्
इर्यमनष्टवेदसम् ।
ईशानं राय ईमहे ॥

8 śrṇvāntaṃ Pūṣaṇaṃ vayāṃ,
īryaṃ ānaṣṭavedasam,
īśānaṃ rāyā īmahe.

शृण्वन्तम् । पूषणम् । वयम् ।
इर्यम् । अनष्टवेदसम् ।
ईशानम् । रायः । ईमहे ॥

*Pūṣan, who hears, the watchful,
whose property is never lost, who
disposes of riches, we approach.*

ānaṣṭa-vedasam: who always recovers property that has been
lost; he is also called ānaṣṭa-paśu: whose cattle are never lost; cp.
1, 2, 5, 6, 7. rāyās: gen. dependent on īśānaṃ (see 202 A a).
īmahe: 1. pl. pr. Ā. of ī go governing the acc. Pūṣaṇaṃ:
cp. 197 A 1.

९ पूषन्तव व्रते वयं
न रिषेम कदा चन ।
स्तोतारस्त इह स्मसि ॥

9 Pūṣan, tāva vraté vayāṃ
ná riṣyema kádā canā:
stotāras ta ihā smasi.

पूषन् । तव । व्रते । वयम् ।
न । रिषेम । कदा । चन ।
स्तोतारः । ते । इह । स्मसि ॥

*O Pūṣan, in thy service may we
never suffer injury: we are thy
praisers here.*

Pūṣan tāva: note the Sandhi (40, 2). vraté: that is, while
abiding in thy ordinance. smasi: 1. pl. of as be; c gives the reason
for the hope expressed in a b.

१० परिं पूषा परस्ताद्

धस्तं दधातु दर्क्षिणम् ।

पुनर्नो नष्टमार्जतु ॥

परिं । पूषा । परस्तात् ।

हस्तम् । दधातु । दर्क्षिणम् ।

पुनः । नः । नष्टम् । आ । अर्जतु ॥

10 pári Pūṣā parástād

dhástam dadhātu dākṣiṇam :

púnar no naṣtām ájatu.

Let Pūṣan put his right hand

around us from afar : let him drive

up for us again what has been lost.

parástād : the ā to be pronounced dissyllabically (cp. p. 437, a 8).
 pári dadhātu : for protection. dhástam = hástam : 54. naṣtām :
 from naś be lost ; cp. ánaṣtavedasam in 8 b. ájatu : the meaning
 of the vb. shows that by the n. naṣtām what is lost cows are
 intended.

15 ÁPAS

The Waters are addressed in four hymns, as well as in a few scattered verses. The personification is only incipient, hardly extending beyond the notion of their being mothers, young wives, and goddesses who bestow boons and come to the sacrifice. They follow the path of the gods. Indra, armed with the bolt, dug out a channel for them, and they never infringe his ordinances. They are celestial as well as terrestrial, and the sea is their goal. They abide where the gods dwell, in the seat of Mitra-Varuṇa, beside the sun. King Varuṇa moves in their midst, looking down on the truth and the falsehood of men. They are mothers and as such produce Agni. They give their auspicious fluid like loving mothers. They are most motherly, the producers of all that is fixed and that moves. They purify, carrying away defilement. They even cleanse from moral guilt, the sins of violence, cursing, and lying. They also bestow remedies, health, wealth, strength, long life, and immortality. Their blessing and aid are often implored, and they are invited to seat themselves on the sacrificial grass to receive the offering of the Soma priest.

The Waters are several times associated with honey. They mix their milk with honey. Their wave, rich in honey, became the drink of Indra, whom it exhilarated and to whom it gave heroic strength. They are invoked to pour the wave which is rich in honey, gladdens the gods, is the draught of Indra, and is produced in the sky. Here the celestial Waters seem to be identified with the heavenly Soma, the beverage of Indra. Elsewhere the Waters used in preparing the terrestrial Soma seem to be meant. When they appear bearing ghee, milk, and honey, they are

accordant with the priests that bring well-pressed Soma for Indra. Soma (viii. 48) delights in them like a young man in lovely maidens; he approaches them as a lover; they are maidens who bow down before the youth.

○The deification of the Waters is pre-Vedic, for they are invoked as *āpo* in the Avesta also.

vii. 49. Metre: Triṣṭubh.

१ समुद्रज्यैष्ठाः सलिलस्य मध्यात्
पुनाना यन्त्यनिविशमानाः ।
इन्द्रो या वज्री वृषभो रराद
ता आपो देवीरिह मामवन्तु ॥

समुद्रज्यैष्ठाः । सलिलस्य । मध्यात् ।
पुनानाः । यन्ति । अनिविशमानाः ।
इन्द्रः । याः । वज्री । वृषभः । रराद ।
ताः । आपः । देवीः । इह । माम् । अवन्तु ॥

1 samudrājyesthāḥ salilasya mā-
dhyāt

punānā yanti āniviśamānāḥ :
Īndro yā vajrī vṛṣabhó rarāda,
tā āpo devīr ihā mām avantu.

Having the ocean as their chief,
from the midst of the sea, purify-
ing, they flow unresting: let those
Waters, the goddesses, for whom
Indra, the bearer of the bolt, the mighty
one, opened a path, help me here.

samudrā-jyesthās: that is, of which the ocean is the largest.
salilasya: the aerial waters, referred to as divyās in 2 a, are meant.
punānās: cp. pāvakās in c. āniviśamānās: cp. i. 32, 10, where
the waters are alluded to as ātiṣṭhantīs and āniveśanās standing not
still and resting not. rarāda: of Indra, it is said elsewhere (ii. 15, 3),
vājreṇa khāny atrṇan nadīnām with his bolt he pierced channels for
the rivers. tā āpo, &c. is the refrain of all the four stanzas of this
hymn.

२ या आपो दिव्या उत वा सर्वन्ति
खनित्रिमा उत वा याः स्वयंजाः ।
समुद्रार्था याः शुचयः पावकास्
ता आपो देवीरिह मामवन्तु ॥

याः । आपः । दिव्याः । उत । वा । सर्वन्ति ।
खनित्रिमाः । उत । वा । याः । स्वयंजाः ।
समुद्रार्थाः । याः । शुचयः । पावकाः ।
ताः । आपः । देवीः । इह । माम् । अवन्तु ॥

2 य^१ आपो दिव्या उत^२ वा श्रवन्ति The Waters that come from
khanītrimā utā vā yāḥ svayam- heaven or that flow in channels or
jāḥ ; that arise spontaneously, that clear
samudrārthā yāḥ śúcayaḥ pa- and purifying have the ocean as
vākās : their goal : let those Waters, the
tā Āpo devīr ihā mām avantu. goddesses, help me here.

divyās : that fall from the sky as rain : cp. salilāsya mādhyāt
in 1a. khanītrimās : that flow in artificial channels : cp. Īndro
yā rarāda in 1c. svayamjās : that come from springs. samud-
rārthās : that flow to the sea ; cp. samudrājyeṣṭhāḥ punānā
yanti in 1a, b. pāvākās : this word here and elsewhere in the
RV. must be pronounced pavākā (p. 437 a 9).

३ यासां राजा वरुणो याति मध्ये यासाम् । राजा । वरुणः । याति । मध्ये ।
सत्यानृते अवपश्यन्नानाम् । सत्यानृते इति । अवपश्यन् । जनानाम् ।
मधुसुतः शुचयो याः पावकास् मधुसुतः । शुचयः । याः । पावकाः ।
ता आपो देवीरिह मामवन्तु ॥ ताः । आपः । देवीः । इह । माम् । अवन्तु ॥

3 yāsām rājā Vāruṇo yāti mā- In the midst of whom King
dhye, Varuṇa goes looking down upon
satyānṛté avapáśyañ jánānām, the truth and untruth of men, who
madhuścūtaḥ śúcayo yāḥ pa- distil sweetness, clear and purify-
vākās : ing : let those Waters, the god-
tā Āpo devīr ihā mām avantu. desses, help me here.

Vāruṇas : this god (vii. 86) is closely connected with the waters,
for the most part those of heaven. avapáśyan : this shows that
the celestial waters are here meant ; on the Sandhi see 40, 1.
satyānṛté : Pragrhya (26 ; cp. p. 437, note 3) ; accent : p. 457, 10 e.
Note that Dvandvas are not analysed in the Pada text. madhu-
ścūtas : that is, inherently sweet.

४ यासु राजा वरुणो यासु सोमो यासु । राजा । वरुणः । यासु । सोमः ।
विश्वे देवा यासूर्जं मर्दन्ति । विश्वे । देवाः । यासु । जर्जम् । मर्दन्ति ।

वैश्वानरो यास्त्रिभिः प्रविष्टः
ता आपो देवीरिह मामवन्तु ॥

वैश्वानरः । यासु । अग्निः । प्रविष्टः ।
ताः । आपः । देवीः । इह । माम् । अवन्तु ॥

‡ yāsu rājā Vāruṇo, yāsu Sōmo,
Vīśve devā yāsu ūrjam mād-
anti;

vaiśvānaró yāsu Agniḥ prá-
viṣṭas:

tā Āpo devīr ihā mām avantu.

*In whom King Varuṇa, in whom
Soma, in whom the All-gods drink
exhilarating strength, into whom
Agni Vaiśvānara has entered: let
those Waters, the goddesses, help
me here.*

ūrjam: cognate acc. with mādanti (cp. 197 A 4) = obtain vigour in exhilaration, that is, by drinking Soma which is associated with the Waters. vaiśvānarás: belonging to all men, a frequent epithet of Agni. práviṣṭas: Agni's abode in the Waters is very often referred to; cp. also his aspect as Apām nāpāt 'Son of Waters' (ii. 35).

16. MITRĀ-VĀRUṆĀ

This is the pair most frequently mentioned next to Heaven and Earth. The hymns in which they are conjointly invoked are much more numerous than those in which they are separately addressed. As Mitra (iii. 59) is distinguished by hardly any individual traits, the two together have practically the same attributes and functions as Varuṇa alone. They are conceived as young. Their eye is the sun. Reaching out they drive with the rays of the sun as with arms. They wear glistening garments. They mount their car in the highest heaven. Their abode is golden and is located in heaven; it is great, very lofty, firm, with a thousand columns and a thousand doors. They have spies that are wise and cannot be deceived. They are kings and universal monarchs. They are also called Asuras, who wield dominion by means of māyā occult power, a term mainly connected with them. By that power they send the dawns, make the sun traverse the sky, and obscure it with cloud and rain. They are rulers and guardians of the whole world. They support heaven, and earth, and air.

They are lords of rivers, and they are the gods most frequently thought of and prayed to as bestowers of rain. They have kine yielding refreshment, and streams flowing with honey. They control the rainy skies and the streaming waters. They bedew the pastures with ghee (= rain) and the

spaces with honey. They send rain and refreshment from the sky. Rain abounding in heavenly water comes from them. One entire hymn dwells on their powers of bestowing rain.

Their ordinances are fixed and cannot be obstructed even by the immortal gods. They are upholders and cherishers of order. They are barriers against falsehood, which they dispel, hate, and punish. They afflict with disease those who neglect their worship.

The dual invocation of these gods goes back to the Indo-Iranian period, for Ahura and Mithra are thus coupled in the Avesta.

vii. 61. Metre: Tristubh.

१ उद्वां चर्चुर्वरुण सुप्रतीकं	उत् । वा॒म् । च॒र्चुः । व॒रु॒णा । सु॒ऽप्रती॒कम् ।
देवयोरिति सूर्यस्तन्वान् ।	दे॒वयोः । ए॒ति । सू॒र्यः । त॒त॒न्वा॒न् ।
अभि यो विश्वा भुवनानि चष्टे	अ॒भि । यः । वि॒श्वा । भु॒व॒ना॒नि । च॒ष्टे ।
स मनुं मर्त्येष्वामि चिकेत ॥	सः । म॒नु॒म् । म॒र्त्ये॒षु । आ । चि॒के॒त ॥

1 úd vām cákṣur, Varuṇā, suprá- tīkaṃ	Up the lovely eye of you two gods, O (Mitra and) Varuṇa, rises,
deváyor eti Sūriyas tatanvān.	the Sun, having spread (his light);
abhi yó víśvā bhūvanāni cáṣṭe,	he who regards all beings observes
sá manyúm mártieṣu ā ciketa.	their intention among mortals.

cákṣus: cp. vii. 63, 1, úd u eti ... Sūryaḥ ... cákṣur Mitrásya Varuṇasya up rises the Sun, the eye of Mitra and Varuṇa. Varuṇa: has the form of the voc. s., which could be used elliptically; but the Padapāṭha takes it as the shortened form of the elliptical dual Varuṇā (cp. 193, 2 a); cp. deva in 7 a. It is, however, difficult to see why the ā should have been shortened, because it conforms to the normal break (—) of the Tristubh line (see p. 441). abhi ... cáṣṭe: the Sun is elsewhere also said to behold all beings and the good and bad deeds of mortals. manyúm: that is, their good or evil intentions. ciketa: pf. of cit perceive (cp. 139, 4). In d the caesura irregularly follows the third syllable.

२ प्र वां स मित्रावरुणावृतावा	प्र । वा॒म् । सः । मि॒त्रा॒व॒रु॒णौ । ऋ॒त॒ऽवा ।
विप्रो मन्वानि दीर्घश्रुर्दिति ।	वि॒प्रः । म॒न्वा॒नि । दी॒र्घ॒ऽश्रु॒त् । इ॒त्य॒ति ।

यस्य ब्रह्माणि सुक्रतू अवाय
आ यत्क्रत्वा न श्रद्धः पृथेये ॥

यस्य । ब्रह्माणि । सुक्रतू इति सुऽक्रतू ।
अवायः ।

आ । यत् । क्रत्वा । न । श्रद्धः । पृथेये
इति ॥

2 prā vām sá, Mitrā-Varuṇāv,
ṛtāvā
vípro mánmāni dīrghaśrūd
iyarti,
yásya bráhmāni, sukratū, á-
vātha,
á yát krátvā ná śarādaḥ pr-
nāithe. ^

Forth for you two, O Mitra-
Varuṇa, this pious priest, heard
afar, sends his hymns, that ye may
favour his prayers, ye wise ones,
that ye may fill his autumns as it
were with wisdom.

iyarti: 3. s. pr. of ṛ go. yásya . . . ávāthas = yát tásya
ávāthas: on the sb. with relatives see p. 356, 2. sukratū: see
note on ṛtāvārī, i. 160, 1 b. The repeated unaccented word in the
Pada text here is not marked with Anudāttas because all unaccented
syllables following a Svarita are unmarked. á prnāithe: 2. du. sb.
pr. of prñ fill. The meaning of d is not quite certain, but is
probably 'that ye who are wise may make him full of wisdom
all his life'. śarādas: autumns, not varṣāni rains (which only
occurs in the AV.), regularly used in the RV. to express years of
life, because that was the distinctive season where the RV. was
composed.

३ प्रोरोर्मिचावक्षणा पृथिव्याः
प्र दिव ऋष्वहृतः सुदानू ।
सशो दधायै औषधीषु विच्छ
वृधयतो अनिमिषं रक्षमाणा ॥

प्र । उरोः । मिचावक्षणा । पृथिव्याः ।
प्र । दिवः । ऋष्वहृतः । सुदानू इति
सुऽदानू ।
सशः । दधायै इति । औषधीषु । विच्छ ।
वृधक् । यतः । अनिमिषम् । रक्षमाणा ॥

3 prā urór, Mitrā-Varuṇā, pr̥thi-
vyāh.

From the wide earth, O Mitra-
Varuṇa, from the high lofty sky,

prā divā ṛṣvād brhataḥ, su-
dānū,
spāśo dadhāthe ōṣadhīṣu vikṣū
ṛdhag yatō, 'nimiṣam rākṣa-
mānā.

*O bounteous ones, ye have placed
your spies that go separately, in
plants and abodes, ye that protect
with unwinking eye.*

urōs : here used as f. (as adjectives in u may be : 98), though the f. of this particular adj. is otherwise formed with ī : urv-ī. sudānū : see note on sukratū in 2c. spāśas : the spies of Varuṇa (and Mitra) are mentioned in several passages. dadhāthe : Pragrhya (26 b). ōṣadhīṣu : the use of this word seems to have no special force here beyond expressing that the spies lurk not only in the houses of men, but also outside. yatās : pr. pt. A. pl. of i go. ānīmīṣam : acc. of ā-nimiṣ f. non-winking, used adverbially, to be distinguished from the adj. a-nimiṣā also used adverbially in the acc. The initial a must be elided for the sake of the metre.

४ शंसो मित्रस्य वरुणस्य धाम शंस । मित्रस्य । वरुणस्य । धाम ।
शुष्मो रोदसी बद्धधे महित्वा । शुष्मः । रोदसी इति । बद्धधे । महित्वा ।
अयन्मासा अयज्वनामवीराः अयन् । मासाः । अयज्वनाम् । अवीराः ।
प्र यज्ञमन्वा वृजनं तिराते ॥ प्र । यज्ञमन्वा । वृजनम् । तिराति ॥

4 śāmsā Mitrāsya Vāruṇasya dhā- I will praise the ordinance of
ma : Mitra and Varuṇa : their force
śuṣmo rōdasī badbadhe mahitvā. presses apart the two worlds with
āyan māsā āyajvanām avīrah; might. May the months of non-
prā yajñāmanmā vṛjānam tirāte. sacrificers pass without sons ; may
he whose heart is set on sacrifice
extend his circle.

śāmsā : this form may be the 2. s. P. ipv. with metrically lengthened final vowel, as the Pada text interprets it ; or the 1. s. sb. P. (p. 125). The latter seems more likely because the poet speaks of himself in the 1. prs. (twice) in 6 a, b also. badbadhe : int. of bādha (174 a) ; cp. vii. 23, 3, vī bādhiṣṭa syā rōdasī mahitvā he has pressed asunder the two worlds with his might. mahitvā : inst.

(p. 77). *áyan*: 3. pl. pr. sb. of *i go* (p. 130). *avíras*: predicative = *as sonless*; on the accent see p. 455, 10 c a. *yajñámanmā*: contrasted with *áyajvanām* (accent p. 455, f. n. 2). *prá tirāte*: 3. s. sñ. pr. of *tī cross*; this cd. vb. is often used in the sense of prolonging life (*Ā.* one's own, *P.* that of others), here of increasing the number of one's sons (as opposed to *avíras* in c); cp. *prá yé bándhum tirānte, gávyā prñcānto ásvyā maghāni who further their kin, giving abundantly gifts of cows and horses* (vii. 67, 9).

५ अमूरा विश्वा वृषणाविमा वां अमूरा । विश्वा । वृषणौ । इमाः । वाम् ।
 न यासु चित्रं ददृशे न यच्चम । न । यासु । चित्रम् । ददृशे । न । यच्चम् ।
 द्रुहः सचन्ते अनृता जनानां द्रुहः । सचन्ते । अनृता । जनानाम् ।
 न वां निष्णान्यचित्ते अभूवन् ॥ न । वाम् । निष्णानि । अचित्ते । अभूवन् ॥

5 *ámūrā, víśvā, vṛṣaṇāv, imā* O wise mighty ones, all these
vām, (praises) are for you two, in which
ná yāsu citrām dádrśe, ná ya- no marvel is seen nor mystery.
ksām. Avengers follow the falsehoods of
drúhaḥ sacante anṛtā jánānām: men: there have been no secrets
ná vām niṣyāni acíte abhūvan. for you not to know.

The interpretation of this stanza is uncertain. Following the Padapāṭha I take *ámūrā* to be a du. m. agreeing with *vṛṣaṇau*, but *víśvā* for *víśvās* (contrary to the Pada) f. pl. N. agreeing with *imās* these (sc. *stutáyas*). *ná citrām*: that is, no deceit or falsehood. *dádrśe*: 3. s. pf. *Ā.* with ps. sense, as often (cp. p. 342 a). *drúhas*: the spies of Varuna (cp. 3 c). *ná niṣyāni*: explains c: there is nothing hidden from you. *a-cíte*: dat. inf. (cp. 167, 1 a).

६ ससु वां यच्चं महयं नमोभिर् ससु । ऊं इति । वाम् । यच्चम् । महयम् ।
 ज्वे वां मित्रावरुणा सबाधः । नमःऽभिः ।
 प्र वां मन्त्रान्युचसे नवानि ज्वे । वाम् । मित्रावरुणा । सबाधः ।
 छतानि ब्रह्म जुजुषन्तिमानि ॥ प्र । वाम् । मन्त्रानि । उचसे । नवानि ।
 छतानि । ब्रह्म । जुजुषन् । इमानि ॥

6 sām u vām yajñām mahayam
nāmobhir;

huvé vām, Mitrā-Varuṇā, sa-
bādhaḥ.

prā vām mánmāni ṛcāse nāvāni;
kṛtāni bráhma jujuṣann imāni.

*With reverence I will consecrate
for you the sacrifice ; I call on you
two, Mitra-Varuṇa, with zeal.
(These) new thoughts are to praise
you ; may these prayers that have
been offered be pleasing.*

sām mahayam : 1. s. inj. cs. of mah. huvé : 1. s. pr. Ā. of
hū call. sabādhas : note that the pcl. sa is separated in the Pada
text, though the privative pcl. a is not. prā . . . ṛcāse : dat. inf.
from arc praise (see p. 192, b 1 ; cp. p. 463, notes 2 and 8). nāvāni :
the seers often emphasize the importance of new prayers. bráhma :
n. pl. ; see 90, p. 67 (bottom) and note 4. jujuṣan : 3. pl. sb. pf. of
juṣ (140, 1).

७ इयं देव पुरोहितिर्युवभ्यां
यज्ञेषु मित्रावरुणावकारि ।
विश्वानि दुर्गा पिपृतं तिरो नो
यूयं पात स्वस्तिभिः सदा नः ॥

इयम् । देवा । पुरः । हितिः । युवभ्याम् ।
यज्ञेषु । मित्रावरुणौ । अकारि ।
विश्वानि । दुः । गा । पिपृतम् । तिरः । नः ।
यूयम् । पात । स्वस्तिभिः । सदा । नः ॥

7 iyām, devā, puróhitir yuvá-
bhyām
yajñéṣu, Mitrā-Varuṇāv, akāri;
viśvāni durgā pipṛtaṁ tiró no.
yūyām pāta suastibhiḥ sādā
naḥ.

*This priestly service, O gods, has
been rendered to you two at sacri-
fices, O Mitra-Varuṇa. Take us
across all hardships. Do ye protect
us evermore with blessings.*

This final stanza is a repetition of the final stanza of the preceding
hymn (vii. 60) ; d is the refrain characteristic of the hymns of the
Vasiṣṭha family, concluding three-fourths of the hymns of the seventh
Maṇḍala.

deva : voc. du., shortened for devā (cp. Varuṇa in 1 a) as restored
in the Pada text. yuvábhyām : note the difference between this
form and yúvabhyām, dat. du. of yúvan youth. Mitrā-Varuṇau :
note that in the older parts of the RV. the du. ending au occurs

only within a Pāda before vowels, in the Sandhi form of *āv*.
akāri: ps. ao. of *kṛ* *do*. *pipṛtam*: 2. du. ipv. pr. of *pr* *put* *across*.
yūyām: pl., scil. *devās*, because the line is a general refrain
 addressed to the gods, not to Mitra-Varuṇa.

17 SŪRYA

Some ten hymns are addressed to Sūrya. Since the name designates the orb of the sun as well as the god, Sūrya is the most concrete of the solar deities, his connexion with the luminary always being present to the mind of the seers. The eye of Sūrya is several times mentioned; but Sūrya himself is also often called the eye of Mitra and Varuṇa, as well as of Agni and of the gods. He is far-seeing, all-seeing, the spy of the whole world; he beholds all beings, and the good and bad deeds of mortals. He arouses men to perform their activities. He is the soul or guardian of all that moves or is stationary. His car is drawn by one steed called *etaśā*, or by seven swift mares called *hārit* *bays*.

The Dawn or Dawns reveal or produce Sūrya; he shines from the lap of the Dawns; but Dawn is also sometimes Sūrya's wife. He also bears the metronymic *Āditya* or *Āditeya*, son of the goddess *Aditi*. His father is *Dyaus* or Heaven. The gods raised him who had been hidden in the ocean, and they placed him in the sky; various individual gods, too, are said to have produced Sūrya or raised him to heaven.

Sūrya is in various passages conceived as a bird traversing space; he is a ruddy bird that flies; or he is a flying eagle. He is also called a mottled bull, or a white and brilliant steed brought by Dawn. Occasionally he is described as an inanimate object: he is a gem of the sky, or a variegated stone set in the midst of heaven. He is a brilliant weapon (*āyudha*) which Mitra-Varuṇa conceal with cloud and rain, or their felly (*pavī*), or a brilliant car placed by them in heaven. Sūrya is also sometimes spoken of as a wheel (*cakrá*), though otherwise the wheel of Sūrya is mentioned. Sūrya shines for all the world, for men and gods. He dispels the darkness, which he rolls up like a skin, or which his rays throw off like a skin into the waters. He measures the days and prolongs life. He drives away sickness, disease, and evil dreams. All creatures depend on him, and the epithet 'all-creating' (*viśvá-karman*) is once applied to him. By his greatness he is the divine priest (*asurya puróhita*) of the gods. At his rising he is besought to declare men sinless to Mitra-Varuṇa and to other gods.

The name Sūrya is a derivative of *svār* *light*, and cognate with the Avestic *hvare* *sun*, which has swift horses and is the eye of Ahura Mazda
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vii. 63. Metre: Tristubh.

१ उद्वेति सुभगो विश्वचक्षाः

उत् । ऊं इति । एति । सुभगः । विश्वः

साधारणः सूर्यो मानुषाणाम् ।

चक्षाः ।

चक्षुर्मित्रस्य वरुणस्य देवस्य

साधारणः । सूर्यः । मानुषाणाम् ।

चर्मैव यः समविब्यक्तमसि ॥

चक्षुः । मित्रस्य । वरुणस्य । देवः ।

चर्मैव । यः । समऽविब्यक्तः । तमसि ॥

1 úd u eti subhāgo viśvácakṣāḥ
sādhāraṇaḥ Sūrio mānuṣāṇām,
cākṣur Mitrāsya Vāruṇasya
devās,
cārmeva yāḥ samāvivyak tā-
māmsi.

Up rises the genial all-seeing
Sun, common to all men, the eye
of Mitra and Varuna, the god who
rolled up the darkness like a
skin.

viśvácakṣās : cp. urucākṣās in 4 a ; on the accentuation of these
two words cp. p. 454, 10 and p. 455, 10 c a. cākṣus : cp. vii. 61, 1.
sam-āvivyak : 3. s. ipf. of vyac extend. cārma iva : cp. iv. 13, 4,
raśmāyaḥ Sūriasya cārmevāvādhus tāmo apsū antāḥ the rays
of the sun have deposited the darkness like a skin within the waters.

२ उद्वेति प्रसवीता जनानां

उत् । ऊं इति । एति । प्रऽसविता । जना-

महान्केतुरर्णवः सूर्यस्य ।

नाम् ।

समानं चक्रं पर्याविवृत्सन्

महान् । केतुः । अर्णवः । सूर्यस्य ।

यदेतश्चो वहति धूर्षु युक्तः ॥

समानं । चक्रम् । परिऽआविवृत्सन् ।

यत् । एतश्च । वहति । धूः । सु । युक्तः ॥

2 úd u eti prasavītā jānānām
mahān ketúr arṇavāḥ Sūriasya,
samānām cakrām pariāvivṛtsan,
yād Etaśo váhati dhūrsú yuktāḥ.

Up rises the rouser of the people,
the great waving banner of the Sun,
desiring to revolve hither the uni-
form wheel, which Etaśa, yoked to
the pole, draws.

prasavitā : with metrically lengthened i (cp. p. 440, 4) for **prasavitā** as restored by the Padapāṭha; cp. 4 c, **jānāḥ Sūryeṇa prāsūtāḥ**. **samānām** : *uniform*, with reference to the regularity of the sun's course. **cakrām** : a single wheel of the sun, doubtless with reference to the shape of the luminary, is regularly spoken of. **paryāvivṛtsan** : ds. of **vṛt** *turn*; cp. p. 462, 13 a. **Etasās** : as the name of the sun's steed, is several times mentioned; but **Sūrya** is also often said to be drawn by seven steeds; cp. i. 164, 2, **saptā yuñjanti rātham ékacakram, ékō áśvo vahati saptānāmā seven yoke the one-wheeled car, one steed with seven names draws it**. **dhūrṣū** : the loc. pl. as well as the s. of this word is used in this way.

३ विभ्राजमान उषसांमुपस्थाद्

रेभैरुदेत्यनुमद्यमानः ।

एष मे देवः सविता चक्रन्द्

यः समानं न प्रमिनति धाम ॥

विभ्राजमानः । उषसाम् । उपस्थात् ।

रेभैः । उत् । एति । अनुमद्यमानः ।

एषः । मे । देवः । सविता । चक्रन्द् ।

यः । समानम् । न । प्रमिनति । धाम ॥

3 vibhrājamāna uṣāsām upāsthāḍ
rebhāir ūd eti anumadyāmānaḥ.
eṣā me devāḥ Savitā cachanda,
yāḥ samānām ná pramināti dhā-
ma.

Shining forth he rises from the
lap of the dawns, greeted with
gladness by singers. He has seemed
to me god Savitr who infringes not
the uniform law.

cachanda : here the more concrete god **Sūrya** is approximated to **Savitṛ** (i. 35), who is in several passages spoken of as observing fixed laws. In this hymn **Sūrya** is also referred to with terms (**prasavitā, prāsūtās**) specially applicable to **Savitṛ**. **ná pramināti** : cp. what is said of Dawn in i. 123, 9, **ṛtāsya ná mināti dhāma** *she infringes not the law of Order*.

४ दिवो रुक्म उरुचचा उदेति

दूरेऽर्थस्तरणिर्भाजमानः ।

नूनं जनाः सूर्येण प्रसूता

अयत्तर्थानि कृणवन्तपांसि ॥

दिवः । रुक्मः । उरुचचाः । उत् । एति ।

दूरेऽर्थः । तरणिः । भाजमानः ।

नूनम् । जनाः । सूर्येण । प्रसूताः ।

अयन् । अर्थानि । कृणवन् । अपांसि ॥

- 4 divó rukmá urucákṣā úd eti, The golden gem of the sky, far-
 dūrēarthas tarānir bhrāja- seeing rises, whose goal is distant,
 mānaḥ. speeding onward, shining. Now
 nūnām jānāḥ Sūriṇa prāsūtā may men, aroused by the Sun,
 āyann ārthāni, kṛṇāvann ā- attain their goals and perform their
 pāṃsi. labours.

divó rukmāḥ : cp. vi. 51, 1, rukmó ná divá úditā vy ādyaut
 like a golden gem of the sky he has shone forth at sunrise; and
 v. 47, 3, mādhye divó nihitaḥ pśnir ásmā the variegated stone
 set in the middle of the sky. dūrēarthas : Surya has far to travel
 before he reaches sunset. āyan : 3. pl. pr. sb. of i go. ārthāni :
 note that this word is always n. in the RV. except in two hymns
 of the tenth book, in which it is m. kṛṇāvan : 3. pl. pr. sb. of kṛ
 do; accented because beginning a new sentence (p. 465, 18 a).

- ५ यत्रा चक्रुर्मृता गातुमस्यै यत्र । चक्रुः । अमृताः । गातुम् । अस्यै ।
 स्येनो न दीयन्नन्वेति पाथः । स्येनः । न । दीयन् । अनु । एति । पाथः ।
 प्रति वा सूर उदिति विधेम प्रति । वाम् । सूर । उत । ईति । विधेम ।
 नमोभिर्मित्रावरुणोत हव्यै ॥ नमः । मित्रावरुणा । उत । हव्यै ॥

- 5 yātrā cakrúr amṛtā gātum Where the immortals have made
 asmai, a way for him, like a flying eagle
 syenó ná díyann ánu eti pá- he follows his path. To you two,
 thaḥ. when the sun has risen, we would
 prāti vām, sūra údite, vidhema pay worship with adorations, O
 námobhir Mitrá-Varuṇotá ha- Mitra-Varuṇa, and with offerings.
 vyāiḥ.

yātrā : the final vowel metrically lengthened. amṛtās : various
 gods, as Varuṇa, Mitra, and Aryaman (vii. 60, 4), are said to have
 made paths for the sun. prāti to be taken with vidhema. sūra
 údite : loc. abs. (205 b).

- ६ नू मित्रो वरुणो अर्यमा नस् नू । मित्रः । वरुणः । अर्यमा । नः ।
 त्वने तोकाय वरिवो दधन्तु । त्वने । तोकाय । वरिवः । दधन्तु ।

सुगा नो विश्वा सुपथानि सन्तु
यूयं पात स्वस्तिभिः सदा नः ॥

सुगा । नः । विश्वा । सुपथानि । सन्तु ।
यूयम् । पात् । स्वस्तिभिः । सदा । नः ॥

6 nū Mitro Vāruṇo Aryamā nas
tmāne tokāya vāriṇo dadhantu :
sugā no vīśvā supāthāni santu.
yūyāṃ pāta suastibhiḥ sādā
nah.

Now may Mitra, Varuṇa, and
Aryaman grant wide space to us
ourselves and to our offspring.
Let all our paths be fair and easy
to traverse. Do ye protect us ever-
more with blessings.

nū: to be pronounced with a slur as equivalent to two syllables (—, cp. p. 437 a 8); only nū occurs as the first word of a sentence, never nū (p. 238); the Pada text always has nū. tmāne: this word (cp. 90, 2, p. 69) is often used in the sense of *self*, while ātmān is only just beginning to be thus used in the RV. (115 b a) and later supplants tanū *body* altogether. dadhantu: 3. pl. pr. according to the a conj. (p. 144, B 3 β) instead of dadhatu. sugā: lit. *may all (paths) be easy to travel and easy to traverse*. This final stanza is a repetition of the final stanza of the preceding hymn (vii. 62). On d see note on vii. 61, 6.

18 AŚVINĀ

These two deities are the most prominent gods after Indra, Agni, and Soma, being invoked in more than fifty entire hymns and in parts of several others. Though their name (aśv-in *horseman*) is purely Indian, and though they undoubtedly belong to the group of the deities of light, the phenomenon which they represent is uncertain, because in all probability their origin is to be sought in a very early pre-Vedic age.

They are twins and inseparable, though two or three passages suggest that they may at one time have been regarded as distinct. They are young and yet ancient. They are bright, lords of lustre, of golden brilliancy, beautiful, and adorned with lotus-garlands. They are the only gods called golden-pathed (hiraṇya-vartani). They are strong and agile, fleet as thought or as an eagle. They possess profound wisdom and occult power. Their two most distinctive and frequent epithets are dasrá *wondrous* and násatya *true*.

They are more closely associated with honey (mádhu) than any of the other gods. They desire honey and are drinkers of it. They have a skin

filled with honey; they poured out a hundred jars of honey. They have a honey-goat; and their car is honey-hued and honey-bearing. They give honey to the bee and are compared with bees. They are, however, also fond of Soma, being invited to drink it with Uṣas and Sūrya. Their car is sunlike and, together with all its parts, golden. It is threefold and has three wheels. It is swifter than thought, than the twinkling of an eye. It was fashioned by the three divine artificers, the Ṛbhus. It is drawn by horses, more commonly by birds or winged steeds; sometimes by one or more buffaloes, or by a single ass (rāsabha). It passes over the five countries; it moves around the sky; it traverses heaven and earth in one day; it goes round the sun in the distance. Their revolving course (vartis), a term almost exclusively applicable to them, is often mentioned. They come from heaven, air, and earth, or from the ocean; they abide in the sea of heaven, but sometimes their locality is referred to as unknown. The time of their appearance is between dawn and sunrise: when darkness stands among the ruddy cows; Uṣas awakens them; they follow after her in their car; at its yoking Uṣas is born. They yoke their car to descend to earth and receive the offerings of worshippers. They come not only in the morning, but also at noon and sunset. They dispel darkness and chase away evil spirits.

The Ásvins are children of Heaven; but they are also once said to be the twin sons of Vivasvant and Tvaṣṭr's daughter Saranyū (probably the rising Sun and Dawn). Pūṣan is once said to be their son; and Dawn seems to be meant by their sister. They are often associated with the Sun conceived as a female called either Sūryā or more commonly the daughter of Sūrya. They are Sūryā's two husbands whom she chose and whose car she mounts. Sūryā's companionship on their car is indeed characteristic. Hence in the wedding hymn (x. 85) the Ásvins are invoked to conduct the bride home on their car, and they (with other gods) are besought to bestow fertility on her.

The Ásvins are typically succouring divinities. They are the speediest deliverers from distress in general. The various rescues they effect are of a peaceful kind, not deliverance from the dangers of battle. They are characteristically divine physicians, healing diseases with their remedies, restoring sight, curing the sick and the maimed. Several legends are mentioned about those whom they restored to youth, cured of various physical defects, or befriended in other ways. The name oftenest mentioned is that of Bhujyu, whom they saved from the ocean in a ship.

The physical basis of the Ásvins has been a puzzle from the time of the earliest interpreters before Yāska, who offered various explanations, while modern scholars also have suggested several theories. The two most probable are that the Ásvins represented either the morning twilight, as

half light and half dark, or the morning and the evening star. It is probable that the Ásvins date from the Indo-European period. The two horsemen, sons of Dyaus, who drive across the heaven with their steeds, and who have a sister, are parallel to the two famous horsemen of Greek mythology, sons of Zeus, brothers of Helena; and to the two Lettic God's sons who come riding on their steeds to woo the daughter of the Sun. In the Lettic myth the morning star comes to look at the daughter of the Sun. As the two Ásvins wed the one Sūryā, so the two Lettic God's sons wed the one daughter of the Sun; the latter also (like the Dioskouroi and the Ásvins) are rescuers from the ocean, delivering the daughter of the Sun or the Sun himself.

vii. 71. Metre: Triṣṭubh.

१ अप॒ स्वसु॒र॒षसो॒ नग्जि॒हति
रि॒णक्ति॑ कृ॒ष्णो॒र॒षाय॑ प॒न्याम॑ ।
अ॒श्वाम॑घा॒ गोम॑घा वां जु॒वेम॑
दिवा॒ नक्तं॑ श॒रम॑स्स॒द्युयो॑तम् ॥

अप॑ । स्वसु॑ । उ॒षसः॑ । नक् । जि॒हति॑ ।
रि॒णक्ति॑ । कृ॒ष्णोः॑ । अ॒र॒षाय॑ । प॒न्याम॑ ।
अ॒श्व॒म॒घा । गो॒म॒घा । वा॒म । जु॒वे॒म ।
दिवा॑ । नक्त॑म् । श॒र॒म । अ॒स्स॒त । यु॒यो॒त॒म् ॥

1 ápa svásur Uṣásō Nág jihīte:
rinákti kṛṣṇīr aruṣāya pānthām.
śśvāmaghā, gōmaghā, vām hu-
vema:
divā náktam śárum asmád yu-
yotam.

Night departs from her sister
Dawn. The black one yields a
path to the ruddy (sun). O ye that
are rich in horses, rich in cows,
on you two we would call: by day
and night ward off the arrow
from us.

Nák (N. of nās): this word occurs here only. ápa jihīte: 3. s. Ā. from 2. hā. Uṣásas: abl., with which svásur agrees. Night and Dawn are often called sisters, e. g. svāsā svásre jyāyasyai yónim āraik the (one) sister has yielded her place to her greater sister (i. 124, 8); and their names are often joined as a dual divinity, náktosāsā. The hymn opens thus because the Ásvins are deities of the early dawn. kṛṣṇīś (dec., p. 87): night; cp. i. 113, 2, śvetyā āgād āraig u kṛṣṇā śādanāni asyāñ the bright one has come; the black one has yielded her abodes to her. rinákti: 3. s. pr. of ric leave. aruṣāya: to the sun; cp. i. 113, 16, āraik pānthām yātave sūryāya she has

yielded a path for the sun to go. pānthām: on the dec. see 97, 2a. gōmaghā: on the accentuation of this second voc., see p. 465, 18a. śārūm: the arrow of death and disease; for the Ásvins are characteristically healers and rescuers. asmád: p. 104. yuyotam: 2. du. of yu separate, for yuyutam; cp. 2 c and note on ii. 33, 1 b.

२ उपायातं दाशुषे मर्त्याय
रथेन वाममश्विना वहन्ता ।
युयुतमस्रदनिराममोवां
दिवा नक्तं माध्वी चासीथां नः ॥

उपऽआयातम् । दाशुषे । मर्त्याय ।
रथेन । वामम् । अश्विना । वहन्ता ।
युयुतम् । अस्सत् । अनिरामम् । अमोवाम् ।
दिवा । नक्तम् । माध्वी इति । चासीथाम् ।
नः ॥

2 upāyātam dāśuṣe mārtyāya
rāthēna vāmām, Ásvinā, vāh-
antā.
yuyutām asmād ānirām āmī-
vām:
divā naktām, mādhvī, trāsī-
thām nah.

Come hither to the aid of the
pious mortal, bringing wealth on
your car, O Ásvins. Ward off
from us languor and disease:
day and night, O lovers of honey,
may you protect us.

upa-ā-yātam: 2. du. ipv. of yā go; on the accent see p. 469,
20 A a a. mādhvī: an epithet peculiar to the Ásvins. trāsīthām:
2. du. Ā. s ao. op. of trā protect (143, 4); irregularly accented as if
beginning a new sentence.

३ आ वां रथमवमस्यां बुधौ
सुम्नायवो वृषणो वर्तयन्तु ।
स्यूमगभस्तिमृतयुग्मिरश्चैर्
आश्विना वसुमन्तं वहेयाम् ॥

आ । वाम् । रथम् । अवमस्याम् । वि
उद्यौ ।
सुम्नऽयवः । वृषणः । वर्तयन्तु ।
स्यूमऽगभस्तिम् । मृतयुग्मिः । अश्चैः ।
आ । अश्विना । वसुऽमन्तम् । वहेयाम् ॥

3 ā vām rātham avamāsyām víu-
ṣṭau
sumnāyāvo vísano vartayantu.
Sanskrit Academy, Hyderabad Collection. २०

Let your kindly stallions whirl
hither your car at (this) latest day-
break. Do ye, O Ásvins, bring it

syūmagabhastim ṛtayúgbhir áś- *that is drawn with thongs with your*
 vair, *horses yoked in due time, hither,*
 á, Áśvinā, vásumantam vahethām. *laden with wealth.*

avamāsyām: prn. adj. (120 c 1). sumnāyāvas: the vowel is
 metrically lengthened in the second syllable, but, when this word
 occupies another position in the Pāda, the short vowel remains.

४ यो वां रथो नृपती अस्ति वोऽह्ना यः । वाम् । रथः । नृपती इति नृपती ।
 त्रिवन्धुरो वसुमाँ उस्तयामा । अस्ति । वोऽह्ना ।
 आ न एना नासत्योप यातम् । त्रिवन्धुरः । वसुमान् । उस्तयामा ।
 अभि यदो विश्वप्स्यो जिगाति ॥ आ । नः । एना । नासत्या । उप । यातम् ।
 अभि । यत् । वाम् । विश्वप्स्यः । जि-
 गाति ॥

4 yó vām rátho, nṛpatī, ásti *The car, O lords of men, that is*
 volhá, *your vehicle, three-seated, filled with*
 trivandhuró vásumāñ usrá- *riches, faring at daybreak, with that*
 yāmā, *come hither to us, Nāsatyas, in*
 á na enā, Nāsatyā, úpa yātam, *order that, laden with all food, for*
 abhī yád vām viśvápsnio jīgāti. *you it may approach us.*

trivandhurás: accent, p. 455 ca. vāsumān: Sandhi, 39. á
 úpa yātam: p. 468, 20 a; cp. note on upāyātam in 2 a. enā:
 p. 108. yád: p. 357. vām: ethical dat. viśvápsnyas: the
 meaning of this word being doubtful, the sense of the whole Pāda
 remains uncertain. jīgāti 3. s. sb. of gā go, indistinguishable from
 the ind.

५ युवं चवानं जरसोऽमुमुक्तं युवम् । चवानम् । जरसः । अमुमुक्तम् ।
 नि पेद्वं ऊहयुराशुमश्चम् । नि । पेद्वं । ऊहयुः । आशुम् । अश्चम् ।
 निरंहसस्तमसः सतमन्त्रि निः । अंहसः । तमसः । सतमन् । अत्रिम् ।
 नि जाहुषं शिथिरे धातमन्तः ॥ नि । जाहुषम् । शिथिरे । धातम् । अन्त-
 रिति ॥

5 yuvām Cyāvānam jarāso 'mu- *Ye two released Cyāvāna from*
 muktaṃ, *old age, ye brought a swift horse*
 nī Pedāva ūhathur āśum ās- *to Pedu; ye rescued Atri from*
 vam; *distress and darkness; ye placed*
 nīr āmhasas tāmasaḥ spartam *Jāhuṣa in freedom.*
 Ātriṃ,
 nī Jāhuṣām śithiré dhātam
 antāḥ.

yuvām: note that this is the nom., yuvām being the acc.: p. 105. Cyāvāna is several times mentioned as having been rejuvenated by the Ásvins. jarāsas: abl. (p. 316 b). amumuktaṃ: ppf. of muc (140, 6, p. 158). nī ūhathur: 2. du. pf. of vah. Pedāve: Pedu is several times mentioned as having received a swift, white, serpent-killing steed from the Ásvins. niḥ spartam: 2. du. root ao. of spr (cp. 148, 1 a). The ao. in c and d is irregularly used in a narrative sense. nī dhātam: 2. du. root ao. of dhā. In i. 116, 20 it is said of the Ásvins: 'ye carried away at night Jāhuṣa who was encompassed on all sides'.

६ इयं मनीषा इयमंश्विना गीर् *इयम् । मनीषा । इयम् । अश्विना । गीः ।*
 इमां सुवृत्तिं वृषणा जुषयाम् । *इमाम् । सुवृत्तिम् । वृषणा । जुषयाम् ।*
 इमा ब्रह्माणि युवयून्मग्न *इमा । ब्रह्माणि । युवयूनि । अग्नम् ।*
 यूयं पात स्वस्तिभिः सदा नः ॥ *यूयम् । पात । स्वस्तिभिः । सदा । नः ॥*

6 iyām manīṣā, iyām, Áśvinā, gīr. *This is my thought, this, O*
 imām suvr̥ktiṃ, vṛṣanā, juṣe- *Ásvins, my song. Accept gladly*
 thām. *this song of praise, ye mighty ones.*
 imā brāhmāṇi yuvayūni agman. *These prayers have gone addressed*
 yūyām pāta suastibhiḥ sādā *to you. Do ye protect us evermore*
 naḥ. *with blessings.*

manīṣā: this is one of the four passages in which the nom. of the der. ā dec. does not contract with a following vowel in the Samhitā text, here owing to its preceding the caesura (cp. note on v. 11, 5 b).

gīr: 82. **agman:** √. pl. root ao. of gam (148, 1 e). This stanza is a repetition of the last stanza of the preceding hymn (vii. 70), which also is addressed to the Āsvins. On d see note on vii. 61, 6.

19. VĀRUNA

Beside Indra (ii. 12) Varuṇa is the greatest of the gods of the RV., though the number of the hymns in which he is celebrated alone (apart from Mitra) is small, numbering hardly a dozen.

His face, eye, arms, hands, and feet are mentioned. He moves his arms, walks, drives, sits, eats, and drinks. His eye with which he observes mankind is the sun. He is far-sighted and thousand-eyed. He treads down wiles with shining foot. He sits on the strewn grass at the sacrifice. He wears a golden mantle and puts on a shining robe. His car, which is often mentioned, shines like the sun, and is drawn by well-yoked steeds. Varuṇa sits in his mansions looking on all deeds. The Fathers behold him in the highest heaven. The spies of Varuṇa are sometimes referred to: they sit down around him; they observe the two worlds; they stimulate prayer. By the golden-winged messenger of Varuṇa the sun is meant. Varuṇa is often called a king, but especially a universal monarch (*samrāj*). The attribute of sovereignty (*kṣatrá*) and the term *ásura* are predominantly applicable to him. His divine dominion is often alluded to by the word *māyá occult power*; the epithet *māyín crafty* is accordingly used chiefly of him.

Varuṇa is mainly lauded as upholder of physical and moral order. He is a great lord of the laws of nature. He established heaven and earth, and by his law heaven and earth are held apart. He made the golden swing (the sun) to shine in heaven; he has made a wide path for the sun; he placed fire in the waters, the sun in the sky, Soma on the rock. The wind which resounds through the air is Varuṇa's breath. By his ordinances the moon shining brightly moves at night, and the stars placed up on high are seen at night, but disappear by day. Thus Varuṇa is lord of light both by day and by night. He is also a regulator of the waters. He caused the rivers to flow; by his occult power they pour swiftly into the ocean without filling it. It is, however, with the aerial waters that he is usually connected. Thus he makes the inverted cask (the cloud) to pour its waters on heaven, earth, and air, and to moisten the ground.

Varuṇa's ordinances being constantly said to be fixed, he is pre-eminently called *dhr̥tāvṛata whose laws are established*. The gods themselves follow his ordinances. His power is so great that neither the birds as they fly nor the rivers as they flow can reach the limits of his dominion. He embraces

the universe, and the abodes of all beings. He is all-knowing, and his omniscience is typical. He knows the flight of the birds in the sky, the path of the ships in the ocean, the course of the far-travelling wind beholding all the secret things that have been or shall be done, he witnesses men's truth and falsehood. No creature can even wink without his knowledge.

As a moral governor Varuṇa stands far above any other deity. His wrath is aroused by sin, the infringement of his ordinances, which he severely punishes. The fetters (pāśās) with which he binds sinners are often mentioned, and are characteristic of him. On the other hand, Varuṇa is gracious to the penitent. He removes sin as if untying a rope. He releases even from the sin committed by men's fathers. He spares him who daily transgresses his laws when a suppliant, and is gracious to those who have broken his laws by thoughtlessness. There is in fact no hymn to Varuṇa in which the prayer for forgiveness of guilt does not occur. Varuṇa is on a footing of friendship with his worshipper, who communes with him in his celestial abode, and sometimes sees him with the mental eye. The righteous hope to behold in the next world Varuṇa and Yama, the two kings who reign in bliss.

The original conception of Varuṇa seems to have been the encompassing sky. It has, however, become obscured, because it dates from an earlier age. For it goes back to the Indo-Iranian period at least, since the Ahura Mazda (the wise spirit) of the Avesta agrees with the Asura Varuṇa in character, though not in name. It may even be older still; for the name Varuṇa is perhaps identical with the Greek οὐρανός sky. In any case, the word appears to be derived from the root vr cover or encompass.

vii. 86. Metre: Triṣṭubh.

१ धीरा त्वस्य महिना जनुंषि	धीरा । तु । अस्व । महिना । जनुंषि ।
वि यस्तस्तम्भ रोदंसी चिदुर्वी ।	वि । यः । तस्तम्भ । रोदंसी इति । चित् ।
प्र नाकमृष्वं नुनदे वृहन्तं	उर्वी इति ।
द्विता नर्चचं प्रथमं भूमं ॥	प्र । नाकम् । ऋष्वम् । नुनदे । वृहन्तम् ।
	द्विता । नर्चचम् । प्रथमतः । च । भूमम् ॥

1 dhīrā tū asya mahinā janūṃṣi,

vī yās tastāmbha rōdasi cid
urvī.

*Intelligent indeed are the genera-
tions by the might of him who has
propped asunder even the two wide*

prá nákam ṛṣvám nunude brh- worlds. *He has pushed away the*
 ántam, *high, lofty firmament and the day-*
 dvitá náksatram; papráthac ca *star as well; and he spread out*
 bhūma. *the earth.*

dhīrā: cp. 7 c, ácetayad acítah; and vii. 60, 6, acetásam cio
 oitayanti dáksaiḥ *they with their skill make even the unthinking think.*
 asya = Váruṇasya. mahinā = mahimná (see 90, 2, p. 69). Varuṇa
 (as well as other gods) is several times said to hold apart heaven and
 earth (e. g. vi. 70, 1), which were supposed to have originally been
 united. prá nunude: pushed away from the earth; cp. vii. 99, 2
 of Viṣṇu: úd astabhñā nákam ṛṣvám brhántam *thou didst prop up*
the high lofty firmament. nákam: means the *vault of heaven*; there
 is nothing to show that it ever has the sense of *sun* which Sāyaṇa
 gives it here. Sāyaṇa also makes the verb nunude, though unaccented,
 depend on the relative in b; c is, however, equivalent to a relative
 clause (cp. ii. 12, 5 b. 8 d). náksatram: in the sing. this word
 regularly refers to the sun, in the pl. to the stars. Varuṇa and other
 gods are often said to have raised the sun to, or to have placed it
 in, heaven. dvitá: *doubly* to be taken with nunude; that is, he
 raised up from the earth both the vault of heaven and the sun.
 papráthat: ppf. of prath (140, 6); accented because it begins a
 new sentence. bhūma: note the difference between bhūman n.
earth and bhūmán m. *multitude* (p. 259).

२ उत स्वयां तन्वां३ सं वदे तत् । उत । स्वयां । तन्वां । सम् । वदे । तत् ।
 कदा न्वन्तर्वरेण सुवानि । कदा । नु । अन्तः । वरेण । सुवानि ।
 किं मे हव्यमहृणानो जुषेत । किम् । मे । हव्यम् । अहृणानः । जुषेत ।
 कदा मृळीकं सुमना अभि ख्यम् ॥ कदा । मृळीकम् । सुमनाः । अभि ।
 ख्यम् ॥

2 utá sváyā tanvā sām vade tát: *And I converse thus with myself:*
 kadā nú antár Váruṇe bhu- *'when, pray, shall I be in com-*
 vāni? *munion with Varuṇa? What obla-*
 kim me havyám áhrṇāno juṣeta? *tion of mine would he, free from*
 kadā mṛḷikám sumánā abhi *wrath, enjoy? When shall I, of*
 khyam? *good cheer, perceive his mercy?'*

sváyā tanva: with my own body = with myself (cp. p. 450, 2 b).
 nv antár; loc. cit. Note that when a final original r appears in the
 Samhitā text, it is represented by Visarjanīya only in the Pada text;
 on the other hand, antár in vii. 71, 5 appears as antár iti; within
 Varuṇa = united with Varuṇa. bhuvāni: 1. s. sb. root ao. of bhū be.
 khyam: 1. s. inj. a ao. of khyā.

२ पृच्छे तदेनो वरुण दिदृक्षू- पृच्छे । तत् । एनः । वरुण । दिदृक्षू ।
 पो एमि चिकितुषो विपृक्षम् । उपो इति । एमि । चिकितुषः । विपृक्षम् ।
 समानमिमे कवयसिदाङ्ग- समानम् । इत् । मे । कवयः । चित् । आङ्गः ।
 अयं ह तुभ्यं वरुणो हृणीते ॥ अयम् । ह । तुभ्यम् । वरुणः । हृणीति ॥

३ prché tád éno, Varuṇa, di- I ask about that sin, O Varuṇa,
 dīkṣu; with a desire to find out; I ap-
 úpo emi cikitúṣo vipřcham; proach the wise in order to ask;
 samānām in me kaváyaś cid the sages say one and the same
 āhur: thing to me: 'this Varuṇa is wroth
 ayám ha túbhyam Váruṇo hr- with thee.'
 nīte.

prché: 1. s. pr. ind. $\bar{A}$. of prach ask. didīkṣu is a difficulty:
 it has been explained as L. pl. of a supposed word didīś, a very
 improbable formation = among those who see; also as N. s. of a ds.
 adj. didīkṣu, with wrong accent (p. 461 f) and wrong Sandhi, for
 didīkṣur (úpo) = desirous of seeing (i. e. finding out). It is probably
 best, following the Padapāṭha, to take the word as n. of the ds. adj.
 used adverbially (with adv. shift of accent) = with a desire to see, i. e.
 find out. úpo = úpa u (24). cikitúṣas: A. pl. of the pf. pt. of cit
 perceive. vi-řcham acc. inf. (167, 2 a). hrñīte: 3. s. pr. $\bar{A}$. of hr
 be angry; w. dat. (200 l).

४ किमागं आस वरुण ज्येष्ठं किम् । आगः । आस । वरुण । ज्येष्ठम् ।
 यत्स्रोतारं जिघांससि सखायम् । यत् । स्रोतारम् । जिघांससि । सखायम् ।
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प्र तन्ने वोचो दूळम स्वधावो प्र। तत्। मि। वोचः। दुः। दुम। स्वधाऽवः।
 ऽव त्वानेना नमसा तुर इयाम् ॥ अवं। त्वा। अनेनाः। नमसा। तुरः।
 इयाम् ॥

4 kím ága āsa, Varuṇa, jyēṣṭham
 yát stotāram jīghāmsasi sákḥā-
 yam?

prá tán me voco, dūlabha sva-
 dhāvo:

áva tvānenā námasā turájiyām.

What has been that chief sin,
 O Varuṇa, that thou desirest to
 slay thy praiser, a friend? Pro-
 claim that to me, thou that art hard
 to deceive, self-dependent one: thee
 would I, free from sin, eagerly
 appease with adoration.

jyēṣṭham = jyāiṣṭham, to be pronounced as a trisyllable (15, 1 f).
 yát: that as a cj. (p. 242). jīghāmsasi: ds. of han slay. prá vocas:
 inj. ao. of vac say. dūlabha: 49 c. turájiyām = turáḥ iyām (op.
 of i go), to be pronounced, with irr. secondary contraction (cp. 22 a;
 48 a), as turéyām. áva to be taken with iyām (cp. 5 a-c).

५ अवं द्रुग्धानि पित्र्यां हृजा नो
 ऽव या वयं चक्रमा तनुभिः।
 अवं राजन्पशुतृपं न ताचुं
 हृजा वत्सं न दाम्नो वसिष्ठम् ॥

अवं। द्रुग्धानि। पित्र्यां। हृज। नः।
 अवं। या। वयम्। चक्रम्। तनुभिः।
 अवं। राजन्। पशुतृपम्। न। ताचुम्।
 हृज। वत्सम्। न। दाम्नः। वसिष्ठम् ॥

6 áva drugdhāni pítriā srjā no,
 áva yā vayám cakrmā tanū-
 bhiḥ.
 áva, rājan, paśutṛpam ná tā-
 yūm,
 srjā, vatsām ná dāmno, Vāsi-
 ṣṭham.

Set us free from the misdeeds
 of our fathers, from those that we
 have committed by ourselves. Re-
 lease Vasiṣṭha, O King, like a
 cattle-stealing thief, like a calf from
 a rope.

áva srjā (metrically lengthened final, also in d): note the different
 construction in a: acc. of object and dat. of prs.; and in c d: acc. of
 prs. and abl. of that from which V. is set free. drugdhāni: pp. .
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of *druh*. *cakṛmā*: metrical lengthening of final vowel *tanūbhīḥ*: in the sense of a ref. prn. *avā sṛjā*: i.e. from *sin tāyum*. as one releases (after he has expiated his crime) a thief who has been bound; cp. viii. 67, 14: *té ná, Ādityāso, numócata stenām baddhām iva as such set us free, O Ādityas, like a thief who is bound.* *dāmnas*: distinguish *dāman* n. *bond* and *dāman* n. *act of giving* from *dāman* m. *giver* and *gift*.

६ न स खो दक्षो वरुण धृतिः सा न। सः। खः। दक्षः। वरुण। धृतिः। सा।
 सुरा मन्युर्विभोदको अर्चितिः। सुरा। मन्युः। विभोदको। अर्चितिः।
 अस्ति ज्यायान्कनीयस उपरि अस्ति। ज्यायान्। कनीयसः। उपरि।
 स्वप्नश्चेदनुतस्य प्रयोता॥ स्वप्नः। च। न। इत्। अनुतस्य। प्रयोता॥

6 ná sá svó dákṣo, Varuṇa, dhṛu-
 tiḥ sá :

sūrā manyúr vibhídako ácittih;
 ásti jyāyān káníyasa upārē;
 svápnaś canéd ánṛtasya pra-
 yotā.

*It was not my own intent, O
 Varuṇa, it was seduction: liquor,
 anger, dice, thoughtlessness; the
 elder is in the offence of the younger;
 not even sleep is the warder off of
 wrong.*

The general meaning of this stanza is clear: the sin with which Varuṇa is angry has not been due to Vasistha's intention, but to seduction of one kind or another. The exact sense of three important words is, however, somewhat doubtful, because none of them occurs in any other passage. *dhṛúti*: from the root *dhru* = *dhvṛ* (cp. 167 b, 9; 171, 2), which occurs at the end of one or two cds., as *Varuṇa-dhṛú-t* *deceiving Varuṇa*; cp. also v. 12, 5: *ádhūr-ṣata svayám eté vácobhir rjūyaté vṛjināni bruvántaḥ* *these have deceived themselves with their own words, uttering crooked things to the straightforward man.* Thus the meaning of *dhṛúti* appears to be *deception, seduction*. The meaning of *c* depends on the interpretation of *upārē*. This word is naturally to be derived (in accordance with the analysis of the Pada text) from *upa* + *ara* (*ṛ go*). The cd. vb. *úpa ṛ* occurs two or three times, e.g. AV. vii. 106, 1: *yád ásmṛti cakṛmā kím cid, upārimā cáraṇe* *if through forgetfulness we have*

done anything, have offended in our conduct. The sense of the noun would therefore be offence, the whole Pāda meaning: the elder is (involved) in the (= is the cause of the) offence of the younger, that is, an elder has led me, the younger, astray. The use of the loc. here is illustrated by vi. 71, 2: yāḥ . . . prasavé . . . āsi bhūmanah who (Savitr) art in the stimulation of the world, i.e. art the cause of the stimulation of the world. prayotā: this word might be derived from pra+yu join or pra+yu separate; the latter occurs in the RV. in the sense of drive away, while the former does not occur in the RV., and later means stir, mingle. The probability is therefore in favour of the sense warder off. canā then would have the original sense of not even (pp. 229-30). svāpnas: i.e. by producing evil dreams.

७ अरं दासो न मीढ्वेषं कराण्य- अरम् । दासः । न । मीढ्वेषं । कराणि ।
हं देवाय भूर्ययेऽनागाः । अहम् । देवाय । भूर्यये । अनागाः ।
अचेतयदचितो देवो अर्यो अचेतयत् । अचितः । देवः । अर्यः ।
गृत्सं राये कवितरो जुनाति ॥ गृत्सम् । राये । कविस्तरः । जुनाति ॥

7 āram, dāsó ná, mīḥvṣe karāṇi I will, like a slave, do service
ahām devāya bhūrnye ānāgāḥ. sinless to the bounteous angry god.
ācetaṇyad acito devó aryó; The noble god made the thoughtless
gṛtsam rāyē kavitaro junāti. think; he, the wiser, speeds the
experienced man to wealth.

mīḥvṣe: dat. s. of mīḥvāms. karāṇi: 1. s. sb. root ao. of kṛ do; to be taken with the adv. āram (p. 313, 4). ācetaṇyad: see cit. gṛtsam: even the thoughtful man Varuṇa with his greater wisdom urges on. rāyē: final dat. (of rāi), p. 314, 2. junāti: 3. s. pr. of jū speed.

८ अयं सु तुभ्यं वरुण स्वधावो अयम् । सु । तुभ्यम् । वरुण । स्वधावः ।
हृदि स्तोम उपश्रितश्चिदसु । हृदि । स्तोमः । उपश्रितः । चित् । असु
शं नः क्षेमं शसु योगिं नो असु शम् । नः । क्षेमं । शम् । ऊं इति । योगिं ।
यूयं पात स्वस्तिभिः सदा नः ॥ नः । असु ।
यूयम् । पात । स्वस्तिभिः । सदा । नः ॥

8 **ayām sū túbhyam**, Varuṇa sva-
dhāvo,
hr̥dī stōma ūpāsritaś cid astu.
śām naḥ kṣēme, śām u yōge nō
astu.
yūyām pāta suastībhiḥ sādā naḥ.

*Let this praise be well impressed
on thy heart, O self-dependent
Varuṇa. Let us have prosperity
in possession, prosperity also in
acquisition. Do ye protect us ever-
more with blessings.*

túbhyam: dat. of advantage (p. 314, B 1). astu naḥ: p. 320 f.
On d see note or. vii. 61, 6.

20 MAṆḌŪKĀS

The following hymn, intended as a spell to produce rain, is a panegyric of frogs, who are compared during the drought to heated kettles, and are described as raising their voices together at the commencement of the rains like Brahmin pupils repeating the lessons of their teacher.

vii. 103. Metre: Triṣṭubh; 1. Anuṣṭubh.

9 स॒वत्सरं॑ श॒श्या॒ना
ब्रा॒ह्म॒णा व्र॑त॒चा॒रिणः॑ ।
वाचं॑ प॒र्जन्य॑जि॒न्वितां॑
प्र म॒ण्डू॒कां अ॒वादि॑षुः ॥

स॒वत्सर॑म् । श॒श्या॒नाः ।
ब्रा॒ह्म॒णाः । व्र॑त॒चा॒रिणः॑ ।
वाचं॑म् । प॒र्जन्य॑जि॒न्वितां॑ ।
प्र । म॒ण्डू॒काः । अ॒वादि॑षुः ॥

1 samvatsarām śaśayānā
brāhmaṇā vratacārīṇaḥ,
vācam Parjanya-jinvitām
prā maṇḍūkā avādiṣuḥ.

*The frogs having lain for a year,
like Brāhmanas practising a vow,
have uttered forth their voice roused
by Parjanya.*

samvatsarām: acc. of duration of time (197, 2). śaśayānās: pf. pt. *Ā.* of śi lie (p. 155, f. n. 1). brāhmaṇās: i. e. like Brahmins. vratacārīṇas: i. e. *practising a vow of silence*. Parjanya-jinvitām: because the frogs begin to croak at the commencement of the rainy season; on the accent see p. 456, 2 a. avādiṣuḥ: iṣ ao. of vad (145, 1).

२ दिव्या आपो अभि यदेनमायन्
दृतिं न शुष्कं सरसी शयानम् ।
गवीमहं न मायुर्वत्सिनीनां
मण्डूकानां वसुरचा समेति ॥

दिव्याः । आपः । अभि । यत् । एनम् ।
आयन् ।
दृतिम् । न । शुष्कम् । सरसी इति ।
शयानम् ।
गवांम् । अहं । न । मायुः । वत्सिनीनाम् ।
मण्डूकानाम् । वसुः । अत्र । सम् । एति ॥

2 divyā āpo abhī yād enam āyan,
dṛtiṃ nā śuṣkaṃ, sarasī śāyā-
nam,
gāvām āha nā māyūr vatsinī-
nām,
maṇḍūkānām vagnūr ātrā sām
eti.

When the heavenly waters came
upon him lying like a dry leather-
bag in a lake, then the sound of the
frogs unites like the lowing of cows
accompanied by calves.

divyā āpah: the rains. enam: collective = the frogs; cp. the
sing. maṇḍūkāḥ in 4c used collectively. āyan: ipf. of i (p. 130).
sarasī: loc. of sarasī according to the primary ī dec. (cp. p. 87). A dried-
up lake is doubtless meant. gāvām: 102, 2; p. 458, c. 1. ātrā
(metrically lengthened): here as corr. to yād (cp. p. 214).

३ यदीमेनां उशतो अभ्यवर्षीति
तृथावतः प्रावृथागतायाम् ।
अख्वलीकृत्य पितरं न पुत्रो
अन्यो अन्यमुप वदन्तमिति ॥

यत् । ईम् । एनान् । उशतः । अभि ।
अवर्षीति ।
तृथावतः । प्रावृषि । आगतायाम् ।
अख्वलीकृत्य । पितरम् । न । पुत्रः ।
अन्यः । अन्यम् । उप । वदन्तम् । एति ॥

8 yād im enām uśatō abhy āvar-
ṣīt
trṣyāvataḥ, prāvṛṣi āgatāyām,
akḥkhalīkṛtyā, pitāraṃ nā pu-
trō,
anyō anyām ūpa vādantam eti.

When he has rained upon them
the eager, the thirsty, the rainy
season having come, one with a
croak of joy approaches the other
while he speaks, as a son (ap-
proaches) his father.

im : see p. 220, 2. uśatās (pr. pt. A. pl. of vaś desire) : longing for rain. āvarsīt : iṣ ao. of vr̥ṣ : if the subject were expressed it would be Parjanya. prāvṛṣi : loc. abs. (see 205, 1 b). akhkhaliḥṭyā : see 184 d ; the final of this gd. may be regarded as retaining the original long vowel rather than metrically lengthening a short vowel, though it always appears with ā in the Pada text. anyās : i. e. maṇḍūkas.

४ अन्यो अन्यमनु गृभ्णात्येनोर्
अपां प्रसर्गे यदमन्दिषाताम् ।
मण्डूको यदभिवृष्टः कनिष्कन्
पृश्निः संपृङ्गे हरितेन वाचम् ॥

अन्यः । अन्यम् । अनु । गृभ्णाति । एनोः ।
अपाम् । प्रसर्गे । यत् । अमन्दिषाताम् ।
मण्डूकः । यत् । अभिवृष्टः । कनिष्कन् ।
पृश्निः । सम्पृङ्गे । हरितेन । वाचम् ॥

4 anyo anyām ānu gr̥bhṇāti enor, One of the two greets the other
apām prasargé yád āmandiṣā- when they have revelled in the dis-
tām. charge of the waters. When the
maṇḍūko yád abhivṛṣṭaḥ kán- frog, rained upon, leaps about, the
iṣkan, speckled one mingles his voice with
pṛśniḥ sampr̥ṅkté hāritena vā- (that of) the yellow one.
cam.

enos : gen. du., of them two (112 a). gr̥bhṇāti : 3. s. pr. of grabh. āmandiṣātām : 3. du. Ā. iṣ ao. of mand exhilarate. maṇḍūkas : in a collective sense. kaniṣkan : 3. s. inj. int. of skand leap (= kaniṣkandṭ), see 174 b. Note that this form in the Pada text is kaniṣkan, because in the later Sandhi s is not cerebralized before k (cp. 67). The use of the inj. with yád is rare. sampr̥ṅkté : 3. s. Ā. pr. of pre mix.

५ यदेषामन्यो अन्यस्य वाचं
शक्तस्त्वं वदति शिचमाणः ।
सर्वं तदेषां समृधेव पर्व
यत्सुवाचो वदथनाध्यप्सु ॥

यत् । एषाम् । अन्यः । अन्यस्य । वाचम् ।
शक्तस्त्वं । वदति । शिचमाणः ।
सर्वम् । तत् । एषाम् । समृधाऽइव । पर्व ।
यत् । सुवाचः । वदथन । अधि । अप्सु ॥

5 yád eṣām anyo anīāsya vācam, When one of them repeats the
śāktāsyeva vādati śikṣamāṇaḥ, speech of the other, as the learner

sārvam tād eṣām samādhēva *that of his teacher, all that of them*
 pārva *is in unison like a lesson that*
 yāt suvāco vādathanādhi apsū. *eloquent ye repeat upon the waters.*

eṣām: cp. enos in 4a. samādhā: the interpretation of c is uncertain because of the doubt as to the form and meaning of this word, and because of the many senses of pārva. It has accordingly been very variously explained. The above rendering is perhaps the most probable. samādhā: inst. of samādh, lit. *growing together*, then *unison, harmony*. pārva, *joint*, then a *section* in Vedic recitation. Thus c would be an explanation of b, the voices of the frogs sounding together like those of pupils reciting a lesson after their teacher. vādathana: see p. 125, f. n. 3; change, as often, from 3. prs. to 2. ādhi: 176, 2 a (p. 209).

६ गोमायुरेको अजमायुरेकः गोऽमायुः । एकः । अजऽमायुः । एकः ।
 पृश्नुरेको हरित एक एषाम् । पृश्निः । एकः । हरितः । एकः । एषाम् ।
 समानं नाम विधत्ते विरूपाः समानम् । नाम । विधत्ते । विरूपाः ।
 पुत्रा वाचं पिपिशुर्वदन्तः ॥ पुत्रऽवा । वाचम् । पिपिशुः । वदन्तः ॥

६ gómāyur éko, ajāmāyur ékaḥ; *One lows like a cow, one bleats*
 pṛśnir éko; hárita éka eṣām. *like a goat; one is speckled, one of*
 samānām nāma bíbhrato ví- *them is yellow. Bearing a common*
 rūpāḥ. *name, they have different colours.*
 purutrā vācam pipīśur vād- *In many ways they adorn their*
 antaḥ. *voice in speaking.*

gómāyus: cp. 2 c. pṛśnis, háritas: cp. 4 d. samānām: they are all called frogs, though they have different voices and colours. bíbhratas: N. pl. pr. pt. of bhr (p. 132). purutrā: note that the suffix in words in which the vowel is always long in the Saṃhitā text (as in devatrā, asmatrā, &c.) is long in the Pada text also; while in others like átra, in which it is only occasionally lengthened metrically, the vowel is always short in that text. pipīśur: they modulate the sound of their voices (cp. a).

- ७ ब्राह्मणासो अतिरात्रे न सोमे
 सरो न पूर्णमभितो वदन्तः ।
 संवत्सरस्य तदहः परि ष्ठ
 यन्मण्डूकाः प्रावृषीणं बभूव ॥
- ब्राह्मणासः । अतिरात्रे । न । सोमे ।
 सरः । न । पूर्णम् । अभितः । वदन्तः ।
 संवत्सरस्य । तत् । अहरिति । परि । ष्ठ ।
 यत् । मण्डूकाः । प्रावृषीणम् । बभूव ॥

- 7 brāhmaṇāso atirātré ná sóme,
 sáro ná pūrṇám abhito, vād-
 antaḥ,
 samvatsarasya tád áhaḥ pári
 ṣṭha,
 yán, maṇḍūkāḥ, prāvṛṣīṇam ba-
 bhúva.
- Like Brahmins at the over-night
 Soma sacrifice speaking around as
 it were a full lake, ye celebrate that
 day of the year which, O Frogs, has
 begun the rains.*

atirātré: this is the name of a part of the Soma sacrifice in the ritual of the Yajurveda. Its performance lasted a day and the following night. Its mention in the RV. shows that it is ancient. sáro ná: as it were a lake, a hyperbolic expression for a large vessel filled with Soma. abhitas: 177, 1. pári ṣṭha: lit. be around, then celebrate; cp. pári car go round, then attend upon, honour; on the Sandhi, cp. 67 c. prāvṛṣīṇam babhúva: has become one that belongs to the rainy season.

- ८ ब्राह्मणासः सोमिनो वाचमक्रतु
 ब्रह्मं कृण्वन्तः परिवत्सरीणम् ।
 अध्वर्यवो घर्मिणः सिष्विदाना
 आविर्भवन्ति गुह्या न के चित् ॥
- ब्राह्मणासः । सोमिनः । वाचम् । अक्रतु ।
 ब्रह्म । कृण्वन्तः । परिवत्सरीणम् ।
 अध्वर्यवः । घर्मिणः । सिष्विदानाः ।
 आविः । भवन्ति । गुह्याः । न । के । चित् ॥

- 8 brāhmaṇāsaḥ somíno vācam
 akrata,
 bráhma kṛṇvántaḥ parivatsa-
 rīṇam.
 adhvaryávo gharmināḥ sisvid-
 ānā,
 āvīr bhavanti; gūhiā ná ké cit.
- Soma-pressing Brahmins, they
 have raised their voice, offering
 their yearly prayer. Adhvaryu
 priests, heated, sweating, they
 appear; none of them are hidden.*

brāhmaṇāśas: ná need not be supplied (as in 1 b), the frogs being identified with priests. **somīnas**: *celebrating a Soma sacrifice*, which expresses much the same as **sáro ná pūrṇām abhitaḥ** in 7 b. **vāṣam akrata**: cp. **vādantas** in 7 b. **akrata**: 3. pl. **Ā. root ao.** of **kr** (148, 1 b). **brāhma**: with b cp. 7 c, d. **gharmīnas** is meant to be ambiguous: oppressed with the heat of the sun (frogs), *busied with hot milk* (priests). Here we already have a reference to the Pravargya ceremony in which milk was heated in a pot, and which was familiar in the ritual of the Brāhmaṇas. **siṣvidānās**: pf. pt. **Ā.** of **svid**; note that the cerebralized initial of the root is restored in the Pada text; cp. **kāniṣkan** in 4 c. **āvis**: see p. 266, b.

९ देवहितं जुगुप्सुर्द्वादशस्य
 ऋतुं नरो न प्रमिनन्त्येते ।
 संवत्सरे प्रावृष्यागतायां
 तप्ता घर्मा अश्रुवते विसर्गम् ॥

देवहितम् । जुगुप्सुः । द्वादशस्य ।
 ऋतुम् । नरः । न । प्र । मिनन्ति । एते ।
 संवत्सरे । प्रावृषि । आगतायाम् ।
 तप्ताः । घर्माः । अश्रुवते । विसर्गम् ॥

9 devāhitim jugupur dvādaśasya :
 ṛtūm nāro ná prā minanti eté.
 samvatsaré, prāvṛṣi āgatāyām,
 taptā gharṁā aśnuvate visar-
 gām.

They have guarded the divine
 order of the twelvemonth: these
 men infringe not the season. In a
 year, the rain time having come, the
 heated milk-offerings obtain release.

devāhitim: on the accent see p. 456, 2 a. **jugupur**: pf. of **gup** protect. **dvādaśasya**: note the difference of accent and inflexion between **dvādaśa twelve** (104) and **dvādaśā consisting of twelve, twelfth** (107); supply **samvatsarasya** from c. In the Aitareya Brāhmaṇa the year, **samvatsara**, is called **dvādaśa consisting of twelve months** and **caturviṁśa consisting of twenty-four half-months**. The gen. naturally depends on **devāhitim**, as being in the same Pada. Prof. Jacobi understands **dvādaśasya** as the ordinal **twelfth** supplying **māsasya month**, and making it depend on **ṛtūm** in the next Pada. This interpretation is then used as evidence to show that the beginning of the year was held in the period of the RV. to commence with the rainy season at the time of the summer solstice, and taken in conjunction with another reference in the RV. to the rainy season at the period to furnish an argument for the very early date of the RV. But there is no trace here of any reference to the

end of the year : *saṃvatsaré* in c denotes 'in the course of the year at the rainy season'. *náras* : here again no particle of comparison. *mi-nanti* : from *mī* damage; cp. 7 c, d. *saṃvatsaré* : cp. 203, 3 a. *prāvīṣi āgatāyām* : loc. abs. as in 3 b. *taptā gharmaḥ* is meant to be ambiguous : *heated milk-pots* with reference to the priests (cp. *adhvaryávo gharmināḥ* in 8 c) and *dried up cavities* with reference to the frogs (cp. *trṣyāvatas* in 3 b). *ásnuvate* (3. pl. *Ā. pr.* of *amś* obtain) *visargám* obtain release or discharge, i. e. the milk-pots are emptied (and become cool), and the cavities in which the frogs are hidden let them out (and are cooled by the rain), cp. *āvīr bhavanti* in 8 d.

90 गोमायुरदादजमायुरदात् गोऽमायुः। अदात्। अजऽमायुः। अदात्।
 पृश्निरदाद्धरितो नो वसूनि। पृश्निः। अदात्। हरितः। नः। वसूनि।
 गवां मण्डूका ददतः शतानि गवाम्। मण्डूकाः। ददतः। शतानि।
 सहस्रसावे प्र तिरन्त आयुः॥ सहस्रऽसावे। प्र। तिरन्ते। आयुः॥

10 *gómāyur adād, ajāmāyur adāt, He that lows like a cow has given*
pṛśnir adād, dhārīto no vāsūni. us riches, he that bleats like a goat
gāvām maṇḍūkā dādātāḥ śa- has given them, the speckled one
tāni, has given them, and the yellow
sahasrasāvē prā tiranta āyuh. one. The frogs giving us hundreds
of cows prolong our life in a
thousandfold Soma pressing.

gómāyus &c. (cp. 6 a) : the various kinds of frogs are here represented as taking the place of liberal institutors of sacrifice in giving bountiful gifts. *dādātāḥ* : N. pl. of pr. pt. of *dā* give (cp. 156). *sahasrasāvē* : loc. of time like *saṃvatsaré* in 9 c ; the term probably refers to a Soma sacrifice lasting a year with three pressings a day (amounting roughly to a thousand). *d* is identical with iii. 53, 7 d.

2-1 VÍŠVE DEVĀH

The comprehensive group called *Víṣve devāḥ* or All-Gods occupies an important position, for at least forty entire hymns are addressed to them. It is an artificial sacrificial group intended to include all the gods in order

that none should be left out in laudations meant for the whole pantheon. The following hymn though traditionally regarded as meant for the Viśve devāḥ is a collection of riddles, in which each stanza describes a deity by his characteristic marks, leaving his name to be guessed. The deities meant in the successive stanzas are: 1. Soma, 2. Agni, 3. Tvaṣṭṛ, 4. Indra, 5. Rudra, 6. Pūṣan, 7. Viṣṇu, 8. Aśvins, 9. Mitra-Varuṇa, 10. Aṅgirasas.

viii. 29. Metre: Distichs of a Jagatī + Gāyatrī (p. 445, a.).

१ बभ्रुरेको विषुणः सूनरो युवा- बभ्रुः । एकः । विषुणः । सूनरः । युवा ।
ञ्जङ्गि हिरण्यम ॥ अञ्जि । अङ्गि । हिरण्यम ॥

1 babhrúr éko viṣuṇaḥ sūnáro yúvā. One is brown, varied in form, bountiful, young. He adorns himself with golden ornament.
añjī añkte hiraṇyáyam.

babhrús: this epithet is distinctive of Soma, to whom it is applied eight times, while it otherwise refers to Agni only once, and to Rudra in one hymn only (ii. 33). It alludes to the colour of the juice, otherwise described as aruṇá ruddy, but most often as hári tawny. viṣuṇas: probably referring to the difference between the plant and the juice, and the mixtures of the latter with milk and honey. yúvā: here and in a few other passages Soma, like Agni, is called a youth, as produced anew every day. añjī: cognate acc. (p. 300, 4). añkte: 3. s. A. of añj anoint, with middle sense anoints himself. hiraṇyáyam: cp. ix. 86, 43, mádhunā abhí añjate .. hiraṇyapāvā āsu gr̥bhñate they anoint him (Soma) with mead; purifying with gold, they seize him in them (the waters), in allusion to fingers with golden rings.

२ योनिमेक आ ससाद् द्योतनो योनिम् । एकः । आ । ससाद् । द्योतनः ।
ऽन्तर्देवेषु मेधिरः ॥ अन्तः । देवेषु । मेधिरः ॥

2 yónim éka ā sasāda dyótanaḥ, antár devēṣu médhiraḥ. One has, shining, occupied his receptacle, the wise among the gods.

yónim: the sacrificial fireplace; cp. iii. 29, 10, ayám te yónir ṛtviyo, yáto jātó ároanthāḥ: tām jāuánn, Agna, ā sīda this is thy regular receptacle, born from which thou didst shine: knowing it, Agni,

occupy it. **dyótanas**: the brightness of Agni is constantly dwelt on. **médhiras**: the wisdom of Agni is very frequently mentioned; in i. 142, 11 he is called **devó devéṣu médhiraḥ** the wise god among the gods.

३ वाशीमेको विभर्ति हस्त आयसीम् वाशीम्। एकः। विभर्ति। हस्त। आयसीम्।
अन्तर्देवेषु निध्रुविः ॥ अन्तः। देवेषु। निध्रुविः ॥

3 **vāśīm éko bibharti hásta āya-** One bears in his hand an iron
sīm, axe, strenuous among the gods.
antár devéṣu nidhruviḥ.

vāśīm: this weapon is connected elsewhere only with Agni, the Rbhus, and the Maruts. But Agni cannot be meant because he has already been described in 2; while the Rbhus and the Maruts would only be referred to in the plural (cp. 10). But x. 53, 9 indicates sufficiently what god is here meant: **Tvāṣṭā... apāsām apástamaḥ... śiśite nūnām paraśum suāyasām** *Tvaṣṭr, most active of workers, now sharpens his axe made of good iron. nidhruvis*: strenuous as the artificer of the gods, a sense supported by **apástamas** in the above quotation.

४ वज्रमेको विभर्ति हस्त आहितं वज्रम्। एकः। विभर्ति। हस्त। आहितम्।
तेन वृचाणि जिघ्रते ॥ तेन। वृचाणि। जिघ्रते ॥

4 **vájram éko bibharti hásta áhi-** One bears a bolt placed in his
taṁ: hand: with it he slays his foes.
téna vrtrāṇi jighnate.

á-hitam: pp. of **dhā** place; accent, p. 462, 13 b. **jighnate**: 3. s. pr. **Ā.** of **han** slay, see p. 432. **vájram**: this, as his distinctive weapon, shows that **Indra** is meant.

५ तिग्ममेको विभर्ति हस्त आयुधं तिग्मम्। एकः। विभर्ति। हस्त। आयुधम्।
शुचिरुग्रो जलāषभेषजः ॥ शुचिः। उग्रः। जलāषभेषजः ॥

5 **tigmám éko bibharti hásta āyu-** One, bright, fierce, with cooling
dham, remedies, bears in his hand a sharp
śúcir ugró jalāṣabheṣajaḥ. weapon.

āyudham : bow and arrows are usually the weapons of Rudra ; in vii. 46 1 he is described by the epithets *sthīrādhanvan* having a strong bow, *kṣipreṣu* swift-arrowed, *tigmāyudha* having a sharp weapon. and in vii. 46, 3 his *lightning shaft*, *didyūt*, is mentioned. **ugrās** : this epithet is several times applied to Rudra (cp. ii. 33). **jālāṣa-bheṣajas** : this epithet is applied to Rudra in i. 43, 4 ; Rudra is also called *jālāṣa*, and his hand is described as *jālāṣa* (as well as *bheṣaja*) in ii. 33, 7 ; these terms are applied to no other deity. **b** has the irregularity of two redundant syllables (p. 438, 2 a).

६ पथ एकः पीपाय तस्करो यथै पथः । एकः । पीपाय । तस्करः । यथा ।
एष वेद निधीनाम् ॥ एषः । वेद । निधीनाम् ॥

6 pathā ékaḥ pīpāya ; tās-karo One makes the paths prosperous ;
yathā like a thief he knows of treasures.
eṣā veda nidhīnām.

pathás : it is characteristic of Pūṣan (vi. 54) to be a knower and guardian of paths. **pīpāya** : pf., with lengthened red. vowel, from pi (= pyā) *make full or abundant* ; cp. vi. 53, 4 : *vī pathó vājasā-taye cinuhī clear the paths for the gain of wealth* (addressed to Pūṣan) ; and x. 59, 7 : *dadātu pūnaḥ Pūṣā pathīām yā suastīḥ let Pūṣan give us back the path that is propitious*. **tās-karas** : to be taken with **b** ; like a thief he knows where hidden treasure is to be found ; cp. vi. 48, 15 (addressed to Pūṣan) : *āvīr gūḥā vāsū karat, suvédā no vāsū karat may he make hidden wealth manifest, may he make wealth easy for us to find* ; he also finds lost cattle ; cp. vi. 54, 5-10. **ya-thām** : unaccented (p. 453, 8 B d) ; nasalized to avoid hiatus (p. 23, f. n. 1). **veda** : with gen. (202 A c). **nidhīnām** : accent (p. 458, 2 a) ; the final syllable to be pronounced dissyllabically.

७ त्रीलोकं उरुगायो वि चक्रमे त्रीणि । एकः । उरुगायः । वि । चक्रमे ।
यत्र देवासो मदन्ति ॥ यत्र । देवासः । मदन्ति ॥

7 trīṇi éka urugāyó ví cakrame, One, wide-pacing, makes three
yātra devāso mādanti. strides to where the gods are ex-
hilarated.

trīṇi: cognate acc. (p. 300, 4) supply vikrámaṇāni (cp. yásya urúṣu triṣu vikrámaṇeṣu, i. 154, 2). The three strides are characteristic of Viṣṇu (see i. 154). urugāyá: an epithet distinctive of Viṣṇu (cp. i. 154, 1. 3. 5). yátra: to the place (the highest step) where (p. 240) the gods drink Soma (cp. i. 154, 5). b has the trochaic variety of the Gāyatrī cadence (see p. 439, 3 a, a).

८ विभिर्द्वा चरत एकया सह विभिः । द्वा । चरतः । एकया । सह ।
प्र प्रवासैव वसतः ॥ प्र । प्रवासाइव । वसतः ॥

8 víbhir duā carata, ékayā sahá: With birds two fare, together
prá pravāśeva vasataḥ. with one woman: like two travellers
they go on journeys.

víbhīḥ: cp. i. 118, 5, pári vām áśvāḥ patamgā, váyo vahantu aruṣāḥ let the flying steeds, the ruddy birds, drive you (Áśvins) round. dvā . . ékayā sahá: the two Áśvins with their one companion, Sūrya; cp. l. c.; á vām rátham yuvatīḥ tiṣṭhad . . , duhitā Sūryasya the maiden, the daughter of the Sun, mounted your car; also v. 73, 5: á yád vām Sūryā rátham tiṣṭhat when Sūryā mounted your car. prá vasataḥ: they go on a journey in traversing the sky in their car. pravāśa: this word occurs here only, apparently in the sense of one who is abroad on travels (like the post-Vedic pravāsin); in the Sūtras and in classical Sanskrit it means sojourn abroad. Some scholars regard pravāśeva as irr. contraction for pravāśam iva: they travel as it were on a journey.

९ सदो द्वा चक्राते उपमा दिवि सदः । द्वा । चक्राते इति । उपमा ।
सम्राजा सर्पिरासुती ॥ दिवि ।
सम्राजा । सर्पिरासुती इति सर्पिः
ऽस्रासुती ॥

9 sádo duā cakrāte upamā divi: Two, as highest, have made for
samrājā sarpīrāsutī. themselves a seat in heaven: two
sovereign kings who receive melted
butter as their draught.

samrājā, as N. du., is applied to Mitra-Varuṇa exclusively.
cakrāte: 3. du. pf. $\bar{A}$. of $kṛ$ with middle sense, *make for oneself*.
upamā: N. du. in apposition to dvā, further explained by samrājā.

१० अर्चन्त एके महि सामं मन्वत
तेन सूर्यमरोचयन् ॥

अर्चन्तः । एकै । महि । सामं । मन्वत ।
तेन । सूर्यम् । अरोचयन् ॥

10 ārcanta éke máhi sâma man-
vata:
tēna sūryam arocayan.

*Singing, some thought of a great
chant: by it they caused the sun to
shine.*

ārcantas: singing is characteristic of the Āngirases; e. g. i. 62, 2, sâma yēnā . . ārcanta Āngiraso gā āvindan *the chant by which the Āngirases, singing, found the cows*; the Maruts are described in x. 78, 5 as viśvárūpā, Āngiraso nā sāmabhiḥ *manifested with chants like the Āngirases*. The Āngirases again are those yā rtēna sūryam āroḥayan divi *who by their rite caused the sun to mount to heaven* (x. 62, 3). Sayana and some other interpreters think that the Atris are meant. But nothing is ever said of the singing or the chants of the Atris. Again, though in one hymn (v. 40) it is said in the last stanza that the Atris found the sun: yām vāi sūryam Svārbhānus tāmasā āvidhyad, Ātrayas tām ānv avindan *the Atris found the sun which Svārbhānu had assailed with darkness* (9), this is only a repetition of what is attributed to Atri in the sing.: gūḥam sūryam tāmasā . . brāhmaṇā avindad Ātriḥ *Atri by prayer found the sun hidden by darkness* (6) and Ātriḥ sūryasya divi cākṣur ādhāt *Atris placed the eye of the sun in heaven* (8); and in the AV. and the ŚB., it is Atri (not the Atris) who performed a similar act. Thus even this deed is not characteristic of the Atris (plural), but at most of Atri (singular). The Āngirases must therefore undoubtedly be meant here. éke: the pl. is here used to express an indefinite group beside ékas and dvā in the rest of the hymn (cp. 105). manvata: 3. pl. ipf. $\bar{A}$. (without augment) of man *think*. arocayan: ipf. cs. of roc *shine*.

22 SÔMA

As the Soma sacrifice formed the centre of the ritual of the RV., the god Soma is one of the most prominent deities. With rather more than 120 hymns (all those in Maṇḍala ix, and about half a dozen in others)

addressed to him, he comes next to Agni (i. 1) in importance. The anthropomorphism of his character is less developed than that of Indra or Varuṇa because the plant and its juice are constantly present to the mind of the poet. Soma has terrible and sharp weapons, which he grasps in his hand; he wields a bow and a thousand-pointed shaft. He has a car which is heavenly, drawn by a team like Vāyu's. He is also said to ride on the same car as Indra. He is the best of charioteers. In about half a dozen hymns he is associated with Indra, Agni, Pūṣan, and Rudra respectively as a dual divinity. He is sometimes attended by the Maruts, the close allies of Indra. He comes to the sacrifice and receives offerings on the sacred grass.

The Soma juice, which is intoxicating, is frequently termed *mādhū* or *sweet draught*, but oftenest called *indu* the *bright drop*. The colour of Soma is brown (*babhrū*), ruddy (*aruṇá*), or more usually tawny (*hári*). The whole of the ninth book consists of incantations chanted over the tangible Soma, while the stalks are being pounded by stones, the juice passes through a woollen strainer, and flows into wooden vats, in which it is offered to the gods on the litter of sacred grass (*barhís*). These processes are overlaid with confused and mystical imagery in endless variation. The pressing stones with which the shoot (*amśú*) is crushed are called *ádri* or *grávan*. The pressed juice as it passes through the filter of sheep's wool is usually called *pávamāna* or *punāná flowing clear*. This purified (unmixed) Soma is sometimes called *śuddhá pure*, but much oftener *śukrá* or *śúci bright*; it is offered almost exclusively to Vāyu or Indra. The filtered Soma flows into jars (*kaláśa*) or vats (*dróṇa*), where it is mixed with water and also with milk, by which it is sweetened. The verb *mrj cleanse* is used with reference to this addition of water and milk. Soma is spoken of as having three kinds of admixture (*āsír*): milk (*gó*), sour milk (*dádhi*), and barley (*yáva*). The admixture being alluded to as a garment or bright robe, Soma is described as 'decked with beauty'. Soma is pressed three times a day: the Rbhus are invited to the evening pressing, Indra to the midday one, which is his exclusively, while the morning libation is his first drink. The three abodes (*sadhástha*) of Soma which are mentioned probably refer to three tubs used in the ritual.

Soma's connexion with the waters, resulting from the admixture, is expressed in the most various ways. He is the drop that grows in the waters; he is the embryo of the waters or their child; they are his mothers or his sisters; he is lord and king of streams; he produces waters and causes heaven and earth to rain. The sound made by the trickling Soma is often alluded to, generally in hyperbolical language, with verbs meaning to roar or bellow, or even thunder. He is thus commonly called a bull among the waters, which figure as cows. Soma is moreover swift, being often compared with a steed, sometimes with a bird flying to the wood. Owing to his

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yellow colour Soma's brilliance is the physical aspect most dwelt upon by the poets. He is then often likened to or associated with the sun.

The exhilarating power of Soma led to its being regarded as a divine drink bestowing immortal life. Hence it is called *amṛta draught of immortality*. All the gods drink Soma; they drank it to gain immortality; it confers immortality not only on gods, but on men. It has, moreover, medicinal powers: Soma heals whatever is sick, making the blind to see and the lame to walk. Soma also stimulates the voice, and is called 'lord of speech'. He awakens eager thought: he is a generator of hymns, a leader of poets, a seer among priests. Hence his wisdom is much dwelt upon; thus he is a wise seer, and he knows the races of the gods.

The intoxicating effect of Soma most emphasized by the poets is the stimulus it imparts to Indra in his conflict with hostile powers. That Soma invigorates Indra for the fight with Vṛtra is mentioned in innumerable passages. Through this association Indra's warlike exploits and cosmic actions come to be attributed to Soma independently. He is a victor unconquered in fight, born for battle. As a warrior he wins all kinds of wealth for his worshippers.

Though Soma is several times regarded as dwelling or growing on the mountains (like Haoma in the Avesta), his true origin and abode are regarded as in heaven. Soma is the child of heaven, is the milk of heaven, and is purified in heaven. He is the lord of heaven; he occupies heaven, and his place is the highest heaven. Thence he was brought to earth. The myth embodying this belief is that of the eagle that brings Soma to Indra, and is most fully dealt with in the two hymns iv. 26 and 27. Being the most important of herbs, Soma is said to have been born as the lord (*pāti*) of plants, which also have him as their king; he is a lord of the wood (*vānaspāti*), and has generated all plants. But quite apart from his connexion with herbs, Soma is, like other leading gods, called a king: he is a king of rivers; a king of the whole earth; a king or father of the gods; a king of gods and mortals. In a few of the latest hymns of the RV. Soma begins to be mystically identified with the moon; in the AV. Soma several times means the moon; and in the Brāhmaṇas this identification has already become a commonplace.

We know that the preparation and the offering of Soma (the Avestan Haoma) was already an important feature of Indo-Iranian worship. In both the RV. and the Avesta it is stated that the stalks were pressed, that the juice was yellow, and was mixed with milk; in both it grows on mountains, and its mythical home is in heaven, whence it comes down to earth; in both the Soma draught has become a mighty god and is called a king; in both there are many other identical mythological traits relating to Soma.

It is possible that the belief in an intoxicating-divine beverage, the home of which was in heaven, goes back to the Indo-European period. It

must then have been regarded as a kind of honey mead (Skt. *mádhu*, Gk. *μέθυ*, Anglo-Saxon *medu*).

The name of Soma (= Haoma) means *pressed juice*, being derived from the root *su* (= Av. *hu*) *press*.

viii. 48. Metre: Triṣṭubh; 5. Jagatī.

१ स्वादोरभञ्चि वयंसः सुमेधाः	स्वादोः । अमञ्चि । वयंसः । सुमेधाः ।
स्वाध्यां वरिवोवित्तरस्य ।	सुऽआध्याः । वरिवोवित्तरस्य ।
विश्वे यं देवा उत मर्त्यासो	विश्वे । यम् । देवाः । उत । मर्त्यासः ।
मधुं ब्रुवन्तो अभि संचरन्ति ॥	मधुं । ब्रुवन्तः । अभि । समऽचरन्ति ॥

1 svādór abhaksī váyasah sume- dhāḥ	Wisely I have partaken of the sweet food that stirs good thoughts,
suādhīo varivovíttarasya,	best banisher of care, to which all
vísve yám devā utá mártiāso,	gods and mortals, calling it honey,
mádhu bruvānto, abhī samcār- anti.	come together.

ābhaksī : 1. s. *Ā. s* ao. of *bhaj share*; with partitive gen. (202 A e).
sumedhās : appositionally, as a wise man; svādhyaś : gen. of
svādhī (declined like rathī, p. 85, f. n. 4). yām : m. referring to the
n. váyas, as if to sōma. abhī samcāranti : p. 469, B a.

२ अन्तश्च प्रागा अदितिर्भवास्व	अन्तरिति । च । प्र । अगाः । अदितिः ।
अवयाता हरसो देवस्य ।	भवासि ।
इन्द्रविन्द्रस्य सख्यं जुषाणः	अवऽयाता । हरसः । देवस्य ।
औष्टोव धुरमनु राय ऋध्याः ॥	इन्द्रो इति । इन्द्रस्य । सख्यम् । जुषाणः ।
	औष्टोऽइव । धुरम् । अनु । राये । ऋध्याः ॥

2 antás ca prágā, Āditir bhavāsi,	If thou hast entered within, thou
avayātā hāraso dāiviasya.	shalt be Aditi, appeaser of divine
Índav, Índrasya sakhiām ju-	wrath. Mayest thou, O Indu,
ṣānāḥ,	enjoying the friendship of Indra,
śrausṭīva dhúram, ānu rāyā	like an obedient mare the pole,
rdhyāḥ.	advance us to wealth.

antás: cp. note on vii. 86, 2 b. Soma is here addressed. **prágās:** the Padapāṭha analysis of this as **prá ágāḥ** is evidently wrong, because in a principal sentence it must be **prá ágāḥ** (p. 468, 20) or in a subordinate one **pra-ágāḥ** (p. 469, 20 B); here it is the latter, because of **ca = if** (p. 229, 3). **Áditis:** because Aditi releases from sin (e. g. **anāgāstváṃ no Áditiḥ kṛṇotu may Aditi produce sinlessness for us**, i. 162, 22); that is, may Soma purify us within. **Índav:** vocatives in **o** are always given as **Pragrhya** in the Pada text (**o iti**) even though their Sandhi before vowels may be **av** or **a** in the Saṃhitā text; cp. note on ii. 33, 3 b. **śráuṣṭī:** this word occurs only here, and its meaning is uncertain; the most probable sense is *obedient mare*. **rāyé:** this analysis of the Padapāṭha makes the construction doubtful because an acc. is wanted as parallel to **dhūram**; **nas** may be supplied; then the sense would be: 'as a willing mare advances the yoke (of a car), so mayst thou advance (us or the yoke of the sacrifice) for the attainment of wealth.' **rdhyās:** root **ao. op.** of **rdh** thrive.

३ अपाम सोमममृतां अमृता-
गन्म ज्योतिरविदाम देवान् ।
किं नूनमस्मान्क्षणवदरातिः
किमु धूर्तिरमृत मर्त्यस्य ॥

अपाम । सोमम् । अमृताः । अमृत् ।
अगन्म । ज्योतिः । अविदाम । देवान् ।
किम् । नूनम् । अस्मान् । क्षणवत् । अरातिः ।
किम् । कुं इति । धूर्तिः । अमृत । मर्त्यस्य ॥

३ **ápāma sómam; amṛtā abhūma;**
áganma jyótir; ávidāma devān.
kīm nūnám asmān kṛṇavad á-
rātiḥ P
kīm u dhūrtir, amṛta, márti-
asya P

*We have drunk Soma; we have
become immortal; we have gone to
the light; we have found the gods.
What can hostility now do to us,
and what the malice of mortal man,
O immortal one?*

This stanza describes the mental exaltation produced by drinking Soma. Note the use of the aorist four times and its characteristic sense (p. 345, C.). **ápāma:** root **ao. of pā drink**. **abhūma:** root **ao. of bhū become**. **áganma:** root **ao. of gám go**. **jyótis:** acc. of the goal (197 A 1). **ávidāma:** a **ao. of 2. vid find**. **kṛṇavat:** 3. s. pr. sb. of **kr do** (p. 134). **amṛta:** Soma.

४ शं नो भव हृद आ पीत इन्दो शम् । नः । मव । हृदे । आ । पीतः ।
 पितिव सोम सूनवे सुशेवः । इन्दोऽइति ।
 सखिव सख्य उरुशंस धीरः पिताऽइव । सोम । सूनवे । सुशेवः ।
 प्र ण आयुर्जीवसे सोम तारीः ॥ सखाऽइव । सख्य । उरुशंस । धीरः ।
 प्र । नः । आयुः । जीवसे । सोम । तारीः ॥

4 śam no bhava hṛdā ā pītā, Do good to our heart when drunk,
 Indo; O Indu; kindly like a father, O
 pītēva, Soma, sūnāve suśēvaḥ, Soma, to his son, thoughtful like a
 sākheva sākhyā, uruśamsa, dhī- friend to his friend, O far-famed
 raḥ, one, prolong our years that we may
 prā na āyur jīvāse, Soma, tāriḥ. live, O Soma.

śam hṛdē refreshing to the heart occurs several times; the empha-
 sizing pcl. ā is here added to the dat. prā naḥ: Sandhi, 65 c.
 jīvāse: dat. inf. of jīv live. tāris: iṣ ao. inj. from tī cross.

५ इमे मा पीता यशंस उरुषवो इमे । मा । पीताः । यशंसः । उरुषवः ।
 रथं न गावः समनाह पर्वसु । रथम् । न । गावः । सम । अनाह ।
 ते मा रक्षन्तु विस्रसश्चरिचाद् पर्वसु ।
 उत मा सामाद्ययन्विन्द्वः ॥ ते । मा । रक्षन्तु । विस्रसः । चरिचात् ।
 उत । मा । सामात् । यवयन्तु । इन्द्वः ॥

5 imé mā pītā yaśāsa uruṣyāvo, These glorious, freedom-giving
 rátham ná gāvaḥ, sám anāha (drops), ye have knit me together
 pārvasu; in my joints like straps a car; let
 té mā rakṣantu visrāsāś carī- those drops protect me from break-
 trād, ing a leg and save me from
 utá mā srāmād yavayantu in- disease.
 davaḥ.

imé: supply indavas from d. yaśāsa: p. 59. uruṣyāvas: cp.
 varivovittarasya in 1 b. anāha: this seems to be an irregular pf.
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form from *nah bind* for *nanāha*; cp. *góbhiḥ sām̐naddho asi thou art bound together with straps* (said of a car); another irregularity is the 2. pl. strong radical vowel (cp. 137, 2). *visrāsas*: abl. inf. (of *vi-śrams*) with attracted object in the abl. *caritrād*: p. 337, 3 a. Note that Pāda c is a *Tristubh*. *yavayantu*: cs. ipv. of *yu separate*. Change in c and d, as often, from 2. to 3. prs.

६ अग्निं न मां मथितं सं दिदीपः अग्निम् । न । मा । मथितम् । सम् ।
 प्र चक्षय ऋणुहि वस्यसो नः । दिदीपः ।
 अथा हि ते मद आ सोम मन्ये प्र । चक्षय । ऋणुहि । वस्यसः । नः ।
 रेवाँ इव प्र चरा पुष्टिमर्ह ॥ अथ । हि । ते । मद । आ । सोम । मन्ये ।
 रेवान् इव । प्र । चर । पुष्टिम् । अर्ह ॥

6 agnīm ná mā mathitām sām *Like fire kindled by friction*
 didīpah; *inflame me; illumine us; make*
 prā cakṣaya; kṛṇuhī vāsyaso *us wealthier. For then, in thy*
 nah. *intoxication, O Soma, I regard*
 āthā hī te māda ā, Soma, *myself as rich. Enter (into us)*
 mānye *for prosperity.*
 revāṁ iva. prā carā puṣṭīm
 ācha.

didīpas: red. ao. inj. of *dīp shine*. prā cakṣaya: cs. of *cakṣ see* (cp. 3 b). kṛṇuhī: cp. p. 134; accented as beginning a sentence. vāsyasas: A. pl. of *vāsyāms* (cpv. of *vāsu*, 103, 2 a). āthā (metrically lengthened): *then*, when inflamed by Soma. revān: predicatively with mānye (196 a), iva being sometimes added. prā carā (metrically lengthened): cp. 2 a, antās ca prāgāḥ. puṣṭīm ācha: give us actual prosperity also.

७ इषिरेण ते मनसा सुतस्य इषिरेण । ते । मनसा । सुतस्य ।
 मचीमहि पित्र्यस्वेव रायः । मचीमहि । पित्र्यस्व इव । रायः ।

सोमं राजन् ए आयूषि तारीन् सोमं । राजन् । प्र । नः । आयूषि ।
अहानीव सूर्यो वासराणि ॥ तारीः ।

अहानिऽइव । सूर्यः । वासराणि ॥

7 *iṣirēṇa te mānasā sutāsya* *Of thee pressed with devoted mind*
bhakṣimāhi, pītriasyeva rāyāḥ. *we would partake as of paternal*
Sōma rājan, prā ṇa āyūṃṣi *wealth. King Soma, prolong our*
tārīr, *years as the sun the days of*
āhānīva sūrio vāsarāṇi. *spring.*

bhakṣimāhi: s ao. op. of *bhaj share*. *pītryasya* i va: because *Soma* is regarded as a father, cp. 4 b. *Sōma rājan*: being a single voc. (*rājan* is in apposition), *Sōma* alone is accented (p. 465, 18). *prā ṇas*: cp. 4 d. *tārīs*: cp. 4 d. *āhāni*: 91, 2.

८ सोमं राजन्मृक्या नः स्वस्ति सोमं । राजन् । मृक्यं । नः । स्वस्ति ।
तव स्वसि ब्रत्याऽस्वस्य विद्धि । तव । स्वसि । ब्रत्याः । तस्य । विद्धि ।
अलर्ति दच उत मन्युरिन्दो अलर्ति । दचः । उत । मन्युः । इन्दो इति ।
मा नो अर्यो अनुकामं परा दाः ॥ मा । नः । अर्यः । अनुऽकामम् । परा ।
दाः ॥

8 *Sōma rājan, mṛlāyā naḥ su-* *King Soma, be gracious to us*
asti; *for welfare; we are thy devotees:*
tāva smasi vratīās: tāsya vid- *know that. There arise might and*
dhi. *wrath, O Indu: abandon us not*
ālartī dākṣa utā manyūr, Indo; *according to the desire of our*
mā nō aryó anukāmam parā *foe.*
dāḥ.

mṛlāyā: accented as beginning a sentence after an initial voc. (p. 467, 19 A c); final vowel metrically lengthened. *svasti*: shortened inst. s. (p. 80, f. n. 2) used adverbially like a dat.; this word though obviously = *su + asti* is not analysed in the *Padapāṭha* (cp. note on i. 1, 9). *smasi*: 1. pl. pr. of *as be*. *tāsya*: with *vid*
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know about, 202 A c. viddhi: 2. s. ipv. of vid know. ālartī: 3. s. pr. int. of ṛ go (174 a). aryās: gen. of ari foe (cp. p. 81, f. n. 1; 99, 3), dependent on anukāmām; cp. ārātis in 3 c. dāh: 2. s. root ao. inj. of dā give.

९ त्वं हि न संसृजः सोम गोपा
गत्रिणात्रे निषसत्या नृचक्षाः ।
यत्ते वयं प्रमिनाम ब्रतानि
स नो मृळ सुखा देव वस्यः ॥

त्वम् । हि । नः । त्वः । सोम । गोपाः ।
गत्रिणात्रे । निषसत्या । नृचक्षाः ।
यत् । ते । वयम् । प्रमिनाम् । ब्रतानि ।
सः । नः । मृळ । सुखा । देव । वस्यः ॥

9 tuām hi naś tanūas, Soma, gopā,
gātre-gātre niṣasāthhā nṛcākṣāḥ.
yāt te vayām pramināma vra-
tāni,
sā no mṛḷa suṣakhā, deva, vā-
syah.

Since thou art the protector of
our body, O Soma, thou as sur-
veyor of men hast settled in
every limb. If we infringe thine
ordinances, then be gracious to us
as our good friend, O god, for
higher welfare.

tanūas: gen. of tanū body. gopās: 97 A 2 (p. 79). gātre-gātre: 189 C. ni-ṣasatthā: 2. s. pf. of sad; cerebralization of s (67 a); metrical lengthening of final a (p. 441, a). yād: p. 242, 3. pramināma: sb. pr. of pra-mī. sā: p. 294, b. su-ṣakhā; on the cerebralization of s see 67 b; the accent is that of a Bv. (p. 455, c a); that of a Karmadhāraya (p. 455, d 1) is su-ṣākhā; the former is irregularly used in the latter sense. vāsyas: the cpv. adj. is here used as an acc. adverb (p. 301, b).

१० ऋदूदरेण सख्या सचेय
यो मा न रिष्येद्वयं पीतः ।
अयं यः सोमो न्यधायस्ते
तस्मा इन्द्रं प्रतिरमेम्यायुः ॥

ऋदूदरेण । सख्या । सचेय ।
यः । मा । न । रिष्येत । हरिः । अयम् ।
पीतः ।
अयम् । यः । सोमः । नि । अधायि ।
अस्ते इति ।
तस्मै । इन्द्रम् । प्रतिरम् । एमि । आयुः ॥

10 rdūdāreṇa sākhiā saceya,
yó mā ná ríṣyed, dhariaśva,
pītāh.
ayám yá sómo niádhāyi asmé,
tásmā índraṃ pratíram emi
áyuḥ.

*I would associate with the whole-
some friend who having been drunk
would not injure me, O lord of the
bays. For (the enjoyment of) that
Soma which has been deposited in
us, I approach Indra to prolong
our years.*

rdūdāreṇa: not analysed in the Padapāṭha (cp. note on ii. 33, 5 c);
cp. tvám nas tanvò gopāḥ in 9 a. sākhyā: 99, 2. yó ná ríṣyet:
cp. 4 a. haryaśva: a characteristic epithet of Indra, who as the
great Soma drinker is here addressed. nyádhāyi: 3. s. ao. ps. of
dhā put; this (like prágās in 2 a) is irregularly analysed in the
Padapāṭha as ní ádhāyi instead of ni-ádhāyi (p. 469, B). asmé:
loc. (p. 104); Pragrhya (26 c). emi: 1. s. pr. of i go to with acc.
(197, A 1). pratíram: acc. inf. of tṛ cross (p. 336, 2 a) governing
the acc. áyus (cp. 11 d). tásmāi: for the sake of that = to obtain or
enjoy that, final dat. (p. 314, B 2).

११ अप॒ त्या अ॒स्थुरनि॒रा अ॒मीवा॒
नि॒र॒त्रसन्त॑मि॒षीची॒रभै॑वुः ।
आ सोमो॑ अ॒साँ अ॒रुह॑दि॒हाया॒
अ॒गन्म॒ यत्र॑ प्र॒तिर॑न्त॒ आयुः॑ ॥

अप॒ । त्याः । अ॒स्थुः । अनि॒राः । अ॒मीवाः ।
निः । अ॒त्र॒सन् । तमि॒षीचीः । अ॒भैवुः ।
आ । सोमः । अ॒सान् । अ॒रुह् । वि
हा॒याः ।

अ॒गन्म । यत्र॑ । प्र॒ति॒रन्ते॑ । आयुः॑ ॥

11 āpa tyā asthur ánirā, ámivā
nir atrasan, támiṣīcīr ábhaiṣuḥ.
ā sómo asmāṃ aruhad víhāyā:
áganma yātra pratiránta áyuḥ.

*Those ailments have started off,
diseases have sped away, the powers
of darkness have been affrighted.
Soma has mounted in us with
might: we have gone to where men
prolong their years.*

asthur: 3. pl. root ao. of sthā. atrasan: the ipf. is here
irregularly used beside the two aorists; cp. the uniform use of the
ao. in 3. támiṣīcīr: this word, as occurring here only, is somewhat
doubtful in sense; but it is probably a f. adj. formed from a stem in
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āñc added to *tāmis* (in *tāmis-rā* darkness): cp. 93 a and 95. The meaning is that a draught of Soma drives away disease and the powers of darkness (cp. 3 b). *ābhaiṣur*: s ao. of *bhī* fear. *ā aru-hat*: a ao. of *ruh*: cp. the English phrase, 'go to the head'. *āganma yātra*: = 'we have arrived at the point when'. *d* is identical with i. 113, 16 d; it refers to the renewal of life at dawn.

१२ यो न इन्दुः पितरो हृत्सु पीतो
 ऽमर्त्यो मर्त्यो आविवेश ।
 तस्मै सोमाय हविषा विधेम
 मृक्कीके अस्व सुमतौ स्याम ॥

यः । नः । इन्दुः । पितरः । हृत्सु । पीतः ।
 अमर्त्यः । मर्त्यो । आविवेश ।
 तस्मै । सोमाय । हविषा । विधेम ।
 मृक्कीके । अस्व । सुमतौ । स्याम ॥

12 yó na induh, pitaro, hr̥tsú pītó,
 ámartio mártiām āvivéśa,
 tásmāi Sómāya havīṣā vidh-
 ema:
 mṛṇṇikē asya sumatáu siāma.

The drop drunk in our hearts,
 O Fathers, that immortal has
 entered us mortals, to that Soma
 we would pay worship with obla-
 tion; we would abide in his mercy
 and good graces.

pitaraḥ: the Fathers, often spoken of as Soma-loving (*somyā*),
 are called to witness (cp. 13 a). *hr̥tsú pītáḥ*: cp. 2 a *antás ca prāgaḥ*
 and 10 c *yāḥ sómo niádhāyi asmé*.

१३ त्वं सोम पितृभिः संविदा
 ऽनु द्यावापृथिवी आ ततन्व ।
 तस्मै त इन्दो हविषा विधेम
 वयं स्याम पतयो रयीणाम् ॥

13 tuám, Soma, pitṛbhiḥ samvid-
 ānó,
 ānu dyāvāpṛthivī ā tatantva.
 tásmāi ta, Indo, havīṣā vidh-
 ema:

त्वम् । सोम । पितृभिः । संविदानः ।
 अनु । द्यावापृथिवी इति । आ । ततन्व ।
 तस्मै । ते । इन्दो इति । हविषा । विधेम ।
 वयम् । स्याम । पतयः । रयीणाम् ॥

Thou, O Soma, uniting with the
 Fathers, hast extended thyself over
 Heaven and Earth. To thee as
 such, O Indu, we would pay
 worship with oblation: we would
 be lords of riches.

mayám siāma pátayo rayinám.

sam-vidānās: see x. 14, 4 b. ānu ā tatantha: = hast become famous in. d is identical with iv. 50, 6 d.

१४ चातारो देवा अधि वोचता नो चातारः । देवाः । अधि । वोचत । नः ।
 मा नो निद्रा ईशत मोत जल्पिः । मा । नः । निद्रा । ईशत । मा । उत ।
 वयं सोमस्य विश्वह प्रियासः जल्पिः ।
 सुवीरासो विदथमा वदेम ॥ वयम् । सोमस्य । विश्वह । प्रियासः ।
 सुवीरासः । विदथम् । आ । वदेम ॥

14 trātāro devā, ādhi vocatā no. *Ye protecting gods, speak for us.*
 mā no nidrā īsata, mótā jālpīh. *Let not sleep overpower us, nor idle*
 vayām Sómasya viśváha pri- *talk. We always dear to Soma,*
 yāsah, *rich in strong sons, would utter*
 suvīrāso vidātham ā vadema. *divine worship.*

trātāro devāh: accent, see note on 7 c. ādhi vocatā: 2. pl. ao. ipv. of vac *speak*; final vowel metrically lengthened; = *take our part, defend us* (nas, dat.). nidrā: probably for nidrāh: see note on svadhā, x. 129, 5 d. īsata: 3. s. sb. Ā. (not inj., which correct, p. 372); with gen. nas (202, A a). nidrā and jālpīh probably refer to the vows of waking and silence in the rite of initiation (dikṣā) to the Soma sacrifice. c d are identical with ii. 12, 15 c d excepting that there ta Indra takes the place of Sómasya. priyāsas: with gen. (p. 322 C).

१५ त्वं नः सोम विश्वतो वयोधास त्वम् । नः । सोम । विश्वतः । वयःधाः ।
 त्वं स्वर्विदा विशा नृचचाः । त्वम् । स्वः । वित । आ । विश । नृचचाः ।
 त्वं न इन्द्र ऊतिभिः सजोषाः त्वम् । नः । इन्द्रो इति । ऊतिभिः । स
 पाहि पश्चातादुत वा पुरस्तात् ॥ सजोषाः ।
 पाहि । पश्चातातः । उत । वा । पुरस्तात् ॥

15 tuām nah, Soma, viśvāto va- *Thou art, O Soma, a giver of*
 yodhās. *strength to us on all sides. Thou*
 tuām suarvid, ā viśā nroāksāh. *art a finder of light. Do thou, as*
 Sanskrit Academy, Hyderabad Collection, Hon. Dir. Shri Madhusudan Penna

1 pareyivāmsam pravāto mahīr	<i>Him who has passed away along</i>
ānu,	<i>the mighty-steeps and has spied out</i>
bahūbhyah pānthām anupaspaś-	<i>the path for many, him the son of</i>
ānām,	<i>Vivasvant, the assembler of people,</i>
Vaivasvatām saṃgāmanam jā-	<i>Yama the king, do thou present</i>
nānām,	<i>with oblation.</i>
Yamām rājānam haviṣā du-	
vasya.	

a is a Jagatī (see p. 445, f. n. 7). pareyivāmsam: pf. pt. act iyivāmsam (89 a) of i go, with pārā away. pravātas: the steep paths leading to the highest heaven where Yama dwells; cp. ix. 113, 8, yātra rājā Vaivasvatō, yātrāvarōdhanam divāḥ. . . tātra mām amṛtam kṛdhi where the king, the son of Vivasvant, and where the secret place of heaven is, there do thou (Soma) make me immortal. mahīs: A. pl. f. of mātā great. pānthām: 97, 2 a. Vaivasvatām: Yama is in several passages called by this patronymic; cf. also 5 e, and x. 17, 1: Yamāsyā mātā, paryuhyāmānā mahō jāyā Vivasvataḥ the mother of Yama being married as the wife of the great Vivasvant. bahūbhyas: for the many that die and go to the other world. anu-paspaśānām: pf. pt. Ā. of spaś see. saṃgāmanam: as gathering the dead together in his abode. rājānam: Yama is several times called a king, but never expressly a god. duvasya: addressed to the sacrificer.

२ यमो नो गातुं प्रथमो विवेद	यमः । नः । गातुम । प्रथमः । विवेद ।
निषा गव्यतिरपमर्तवा उ ।	न । एषा । गव्यतिः । अपमर्तवै । ऊ इति ।
यत्रा नः पूर्वे पितरः परेयुर	यत्र । नः । पूर्वे । पितरः । परा ईयुः ।
एना जज्ञानाः पथ्या अनु स्वाः ॥	एना । जज्ञानाः । पथ्याः । अनु । स्वाः ॥

2 Yamó no gātum prathamó vi-	<i>Yama has first found out the way</i>
veda:	<i>for us: this pasture is not to be</i>
naiṣā gavyūtir āpabhartavā u.	<i>taken away. Whither our former</i>
yātrā naḥ pūrve pitāraḥ pa-	<i>fathers have passed away, thither</i>
reyúr,	<i>those that have been born since (pass</i>
enā jajñānāḥ pathiā ānu svāḥ.	<i>away) along their several paths.</i>

Yamás : a explains what is said of Yama in the preceding stanza. **viveda :** pf. of 2. vid *find*. **gávyūtis :** used figuratively to express the abode which Yama has found for those who die. **ápa-bhartavái :** dat. inf. with double accent (p. 452, 7); here it has a passive force (p. 335, a). **b** is most naturally to be taken as forming a hemistich with **a**, not as beginning a new sentence antecedent to **yátra**. The exact sense of **cd** is uncertain owing to the doubtful interpretation of **enā** and **jajñānās**. The former word is probably corr. to **yátra**, and the latter the frequent pf. pt. **Ā**. of **jan generate**. It might be from **jñā know** (from which, however, this pt. does not seem to occur elsewhere): the meaning would then be, 'knowing the way thereby (**enā**),' because Yama found it for them. **svás :** *by their own paths*, each by his own, each going by himself.

३ मातली कवैर्यमो अङ्गिरोभिर्
बृहस्पतिर्ऋक्भिर्वावृधानः ।
यांस देवा वावृधुर्यं च देवान
खाहान्ये स्वधयान्ये मदन्ति ॥

मातली । कवैः । यमः । अङ्गिरःभिः ।
बृहस्पतिः । ऋक्भिः । ववृधानः ।
यान् । च । देवाः । ववृधुः । ये । च ।
देवान् ।
खाहा । अन्ये । स्वधया । अन्ये । मदन्ति ॥

३ Mātālī Kavyáir, Yamó Āngiro-
bhir,
Bṛhaspátir Ṛkvbahir vāvṛdhā-
nāḥ,
yámś ca devā vāvṛdhúr, yé ca
devān,
svāhā anyé, svadháyānyé mad-
anti.

Mātālī having grown strong with
the Kavyas, Yama with the Āngi-
rases, Bṛhaspati with the Rkvas,
whom the gods have made strong
and who (have made strong)
the gods, some rejoice in the call
Svāhā, others in the offering to the
dead.

Mātālī : mentioned only here ; one of seven m. stems in ī (100, 1 b). Sayana thinks this means Indra because that god's charioteer (in later times) is **mātali** and therefore **mātālī** (N. of **mātalī**) is 'he who is accompanied by **mātali**'; but the accent of words in **in** is invariably on that syllable (p. 454 B a). **Kavyáis :** name of a group of ancestors ; the inst. used in the sociative sense (199 A 1). **Āngi-**

robhis: another group of ancestors, otherwise associated with Brhaspati (who exclusively is called Āngirasá). Ŗkvabhis: another group of ancestors; cp. *sá Ŗkvatā gaṇéna he* (Brhaspati) *with the singing host* (iv. 50, 5). *vāvr̥dhānás*: by means of oblations. *imá ca*: the ancestors whom the gods strengthened by their aid, and who strengthened the gods with their offerings. *svāhā anyé*: some, by their association with the gods, rejoice in the call *svāhā*, which is addressed to the gods, others in the funeral oblations offered to them as ancestors. *madanti*: with inst. (p. 308, 1 c).

४ इमं यम प्रस्तरमा हि सीदा- इमम् । यम् । प्रस्तरम् । आ । हि । सीद ।
 ङ्गिरोभिः पितृभिः संविदानः । अङ्गिरःभिः । पितृभिः । सम्विदानः ।
 आ त्वा मन्त्राः कविशस्ता वहन्त्व आ । त्वा । मन्त्राः । कविशस्ताः । वहन्तु ।
 एना राजन्हविषा मादयस्व ॥ एना । राजन् । हविषा । मादयस्व ॥

4 *imám, Yama, prastarám á hí* Upon this strewn grass, O Yama,
sída, pray seat thyself, uniting thyself
Āngirobhiḥ pitṛbhiḥ samvidā- with the Āngirascs. the fathers.
náḥ. Let the spells recited by the seers
á tvā mántrāḥ kaviśastā vah- bring thee hither. Do thou, O king,
antu. rejoice in this oblation.
enā, rājan, haviṣā mādayasva.

á sída: 2. s. ipv. of *sad sit* w. acc. *hí*: p. 252, 2; cp. p. 467, B. *pitṛbhis*: apposition to *Āngirobhis* (cp. 3 a). *samvidānás*: pr. pt. *Ā.* of 2. *vid find* according to the root class (158 a a). *kaviśastás*: on the accent cp. p. 456, 2 a and p. 462, f. n. 4. *enā*: here (cp. 2 d) inst. of *ena* (112 a) agreeing with *haviṣā*; accented because beginning the Pāda (and always as an adv., cp. 2 d). *mādayasva*: with inst., cp. *madanti* in 3 d.

५ अङ्गिरोभिरा गंहि यज्ञियैभिर् यमं वैरूपैरिह मादयस्व । अङ्गिरःभिः । आ । गंहि । यज्ञियैभिः ।
 यमं वैरूपैः । इह । मादयस्व ।

विदस्वन्तं ऊवे यः पिता ते । विदस्वन्तम् । ऊवे । यः । पिता । ते ।
 ऽस्मिन्यज्ञे बर्हिष्या निषद्या ॥ अस्मिन् । यज्ञे । बर्हिषि । आ । निऽसद्य ॥

5 *Āngirobhir ā gahi yajñīyebhir;* *Come hither with the adorable*
Yāma, Vairūpāir ihā māda- *Āngirases; O Yama, with the sons*
yasva. *of Virūpa do thou here rejoice. I*
Vīvasvantam huve, yāh pitā te, *call Vivasvant who is thy father,*
asmin yajñe barhiṣi ā niṣādya. *(let him rejoice), having sat himself*
down on the strew at this sacrifice.

Āngirobhis: sociative inst. (199 A 1). *ā gahi:* root *ao.* *ipv.* of *gam* (148, 5). *Vairūpāis:* sociative inst.; this patronymic form occurs only here; *Virūpa* occurs once in the sing. as the name of one who praised *Agni* (viii. 64, 6), and three times in the pl. as of seers closely connected with the *Āngirases*, as sons of heaven or of *Āngiras*. *huve:* 1. s. pr. *Ā.* of *hū call.* *yās:* supply *āsti.* *e* is defective by one syllable (p. 441, 4 B a). *barhiṣi ā:* to be taken together (cp. 176, 1, 2). *niṣādya:* gd. of *sad sit;* agreeing with *Vīvasvantam* (cp. 210): it is not the priest who sits down on the strew, but the god; *d* occurs in iii. 35, 6 as applied to *Indra*.

६ अङ्गिरसो नः पितरो नवग्वा । अङ्गिरसः । नः । पितरः । नवऽग्वाः ।
 अथर्वाणो भृगवः सोम्यासः । अथर्वाणः । भृगवः । सोम्यासः ।
 तेषां वयं सुमतां यज्ञियांनाम् । तेषाम् । वयम् । सुऽमतां । यज्ञियांनाम् ।
 अपि भद्रे सोमनसे स्वाम् ॥ अपि । भद्रे । सोमनसे । स्वाम् ॥

6 *Āngiraso, naḥ pitāro, Nāvagvā,* *The Āngirases, our fathers, the*
Ātharvāṇo, Bhṛgavaḥ, somiā- *Navagvas, the Atharvans, the*
saḥ: *Blrgus, the Soma-loving: we would*
tēṣām vayāṁ sumatāu yajñī- *abide in the favour, the good graces*
yānām *of them the adorable ones.*

āpi bhadre saumanasē siāma.

naḥ pitāraḥ : in apposition to the names ; cp. 4 b. Nāvagvās &c., names of ancient priestly families. āpi syāma to be taken together; āpi as = to take part in.

७ प्रेहि प्रेहि पथिभिः पूर्वैभिर्
यत्रा नः पूर्वै पितरः परेयुः ।
उभा राजाना स्वधया मदन्ता
यमं पश्यासि वरुणं च देवम् ॥

प्र । इहि । प्र । इहि । पथिभिः । पूर्वैभिः ।
यत्र । नः । पूर्वै । पितरः । पराईयुः ।
उभा । राजाना । स्वधया । मदन्ता ।
यमम् । पश्यासि । वरुणम् । च । देवम् ॥

7 prēhi, prēhi pathibhiḥ pūrvié-
bhir,
yātrā naḥ pūrve pitāraḥ pa-
reyūḥ.
ubhā rājānā svadhāyā mād-
antā,
Yamam paśyāsi Varuṇam ca
devām.

Go forth, go forth by those
ancient paths on which our fathers
of old have passed away. Thou
shalt see both kings rejoicing in the
offering to the dead, Yama and
Varuṇa the god.

prēhi prēhi : addressed to the dead man ; note that this repeated
cd. vb. is not treated as an Āmreḍita ; in fact only one repeated
verbal form is so treated in the RV., viz. pība-pība (p. 282, g). Note
the remarkable alliteration in a b ; cp. the repetition of -ā in c and
of -am in d ; of a- in 9 c d, and of -au in 10-12. pūrve : prn. adj.
(p. 116). rājānā : note that both Yama and Varuṇa are called kings,
but Varuṇa alone a god (cp. note on 1 d). svadhāyā : cp. 3 d.
paśyāsi : 2. s. pr. sb. of paś see (cp. p. 353).

८ सं गच्छस्व पितुभिः सं यमेनै-
ष्टापूतेन परमे व्योमन् ।
हित्वाचावदं पुनरस्तमेहि
सं गच्छस्व तन्वा सुवर्चाः ॥

सम् । गच्छस्व । पितुभिः । सम् । यमेनै ।
इष्टापूतेन । परमे । विओमन् ।
हित्वाच । अवदम् । पुनः । अस्तम् । आ ।
इहि ।
सम् । गच्छस्व । तन्वा । सुवर्चाः ॥

FUNERAL HYMN

[x. 14, 8]

170

8 sām gachasva pitṛbhiḥ, sām

Yaména,

iṣṭā-pūrténa paramé vioman.

hitváyāvadyām pūnar ástam

éhi :

sām gachasua tanúā suvárcāḥ.

Unite with the Fathers, unite
with Yama, with the reward of thy
sacrifices and good works in the
highest heaven. Leaving blemish
behind go back to thy home ; unite
with thy body, full of vigour.

iṣṭā-pūrténa: note that this old Dvandva cd. (see vocab.) is not analysed in the Pada text. paramé: the abode of Yama and the Fathers is in the highest heaven; mādhye divāḥ in x. 15, 14. vioman: loc. without i (p. 69). hitváya: gd., 163, 3. ástam: the home of the Fathers; cp. 9 b-d. tanvá suvárcāḥ: being free from disease and frailties, the dead man unites with a body which is complete and without imperfections. The AV. often speaks of such being the state of things in the next life. In d the rare resolution of v in -sua is required.

९ अर्पेत वीत वि च सर्पतातो

ऽस्मा एतं पितरीं लोकमक्रन् ।

अहोमिरङ्गिरत्तुभिर्व्यक्तं

यमो ददात्यवसानमस्मै ॥

अप । इत । वि । इत । वि । च । सर्पत ।

अतः ।

अस्मै । एतम् । पितरं । लोकम् । अक्रन् ।

अहोऽभिः । अतऽभिः । अङ्गुऽभिः । वि

ऽअक्तम् ।

यमः । ददाति । अवसानम् । अस्मै ॥

9 ápeta, víta, ví ca sarpatáto :

asmá etám pitáro lokám akran.

áhobhir adbhír aktúbhir ví-

aktam

Yamó dadāti avasānam asmai.

Begone, disperse, slink off from
here: for him the Fathers have
prepared this place. Yama gives
him a resting-place distinguished
by days and waters and nights.

This stanza is addressed to the demons to leave the dead man alone. víta: for ví ita (see p. 464, 17, 1 a). asmái: accented because emphatic at the beginning of a Pada, but unaccented at the end of d (cp. p. 452, A c). akran: 3. pl. act. foot ao. of kr make.

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FUNERAL HYMN

described, yātra jyōtir ājāsram, tāsmin mām dhehi amṛte lōke where there is eternal light, in that immortal world place me (7), and yātra amūr yahvātir āpas, tātra mām amṛtaṁ kṛdhi where are those swift waters, there make me immortal (8). aktūbhis: nights as alternating with days. vyāktam: pp. of ví + añj adorn, distinguish.

१० अति द्रव सारमेयौ श्वानौ अति । द्रव । सारमेयौ । श्वानौ ।
चतुरक्षौ श्वलौ साधुनां पथा । चतुःश्चक्षौ । श्वलौ । साधुनां । पथा ।
अथा पितृन्सुविदत्राँ उपेहि अथ । पितृन् । सुविदत्रान् । उपे । इहि ।
यमेन ये सधमादं मदन्ति ॥ यमेन । ये । सधमादम् । मदन्ति ॥

10 āti drava sārameyāu śvānau, Run by a good path past the two
caturakṣāu śabālau sādhumā sons of Saramā, the four-eyed,
pathā; brindled dogs; then approach the
āthā pitṛn suvidātrām ūpehi, bountiful Fathers who rejoice at
Yamēna yē sadhamādam mād- the same feast as Yama.
anti.

sārameyāu: in this and the following duals (including 11 a b) the ending au is irregularly used; in the old parts of the RV. ā is employed before consonants and at the end of a Pāda. śvānau: to be read as a trisyllable (cp. 91, 3). caturakṣāu: doubtless meant to imply keen sight; thus this epithet is also applied to Agni. In the Avesta a four-eyed dog watches at the head of the bridge by which the souls of the dead pass to the other world, and scares away the fiend from the holy ones. b is a Jagati (cp. p. 445, f. n. 7). āthā: the second syllable metrically lengthened. Yamēna: sociative inst. (p. 306, 1). sadhamādam: cognate acc. with mādanti (p. 300, 4).

११ यौ ते श्वानौ यम रक्षितारौ यौ । ते । श्वानौ । यम । रक्षितारौ ।
चतुरक्षौ पथिरक्षौ नृचर्चसौ । चतुःश्चक्षौ । पथिरक्षौ इति पथिरक्षौ ।
नृचर्चसौ ।

ताभ्यामि॒नं परि॑ देहि राज॒न
 स्व॒स्ति चा॑स्मा अ॒नमी॒वं च॑ धेहि ॥ स्व॒स्ति । च॒ । अ॒स्मै । अ॒नमी॒वम् । च॒ ।
 धेहि ॥

11 yáu te śuānau, Yama, rakṣitā- *Give him over to those two, O*
 rau, *King, that are thy dogs, O Yama,*
 caturakṣāu pathirākṣi nṛcākṣa- *the guardians, four-eyed, watchers*
 sau, *of the path, observers of men;*
 tābhiām enam pári dehi, rājan: *bestow on him welfare and health.*
 svastī cāsmā anamīvām ca
 dhehi.

yáu: au in this and the following duals for ā, as in 10. nṛcā-
 kṣasau: as Yama's messengers (cp. 12 b). b is a Jagatī (cp. 10 b).
 enam: the dead man. dehi (2. s. ipv. of dā give): that they may
 guide him to Yama's abode. dhehi: 2. s. ipv. of dhā put.

१२ उ॒रु॒ण॒साव॑सु॒तृपा॑ उ॒दु॒म्ब॒ली
 य॒मस्य॑ दू॒तो च॑र॒तो ज॑नाँ अ॒नु । उ॒रु॒ऽन॒सौ । अ॒सु॒ऽतृ॒पौ । उ॒दु॒म्ब॒ली ।
 ताव॑स्य॒ दृ॒श्ये॒ सूर्या॑य॒ य॒मस्य॑ दू॒तो । च॒र॒तः । ज॑ना॒न् । अ॒नु ।
 पु॒नर्दा॑ता॒मसु॑म॒देह॑ म॒द्र॒म् ॥ तौ । अ॒स्मभ्य॑म् । दृ॒श्ये॒ । सूर्या॑य॒ ।
 पु॒नः । दा॒ता॒म् । अ॒सु॑म् । अ॒व । इ॒ह । म॒द्र॒म् ॥

12 urūṇasāv, asutṛpā, udumbalāu, *Broad-nosed, life-stealing, . . the*
 Yamāsyā dūtāu carato jánāṁ *two as messengers of Yama wander*
 ānu; *among men; may these two give us*
 tāv asmābhyam drśāye sūriāya *back here to-day auspicious life that*
 pūnar dātām āsum adyéhā bhad- *we may see the sun.*
 rām.

urū-ṇasāu: the second syllable is metrically lengthened; on the
 cerebralization of the dental n see 65 b; here we have the normal use
 of au as āv before a vowel within a Pada; broad-nosed, that is, keen-
 scented. asutṛpā u-: on the Sandhi see 22; the literal meaning
delighting in lives implies delighting in taking them, while they

wander among men as Yama's messengers. udumbaláu: this word occurs here only, and there is no means of throwing any light on its sense; the au of this dual, as of dūtáu, for ā, shows the same irregularity as in the preceding stanzas. caratas: in order to seek out the lives of those about to go to the abode of Yama. asmā-bhyam: dat. pl. of ahām. drśāye: dat. inf., with attracted acc. (200 B 4). dātām: 3. du. ipv. root ao. of dā give; as having already marked us for their victims, let them give back our life to-day.

१३ यमाय सोमं सुनुत
यमाय जुहुता हविः ।
यमं ह यज्ञो गच्छत्
अग्निदूतो अरंक्षतः ॥

यमाय । सोमम् । सुनुत ।
यमाय । जुहुत । हविः ।
यमम् । ह । यज्ञः । गच्छति ।
अग्निदूतः । अरम्क्षतः ॥

13 Yamāya sōmaṃ sunuta,
Yamāya juhutā haviḥ;
Yamam ha yajñō gachati,
Agnidūto āramkṛtaḥ.

For Yama press the Soma, to
Yama offer the oblation; to Yama
goes the sacrifice well prepared, with
Agni as its messenger.

juhutā: with metrically lengthened final vowel; 2. pl. ipv. of hu sacrifice addressed to those officiating at the sacrifice. Yamām: acc. of the goal (197, 1; cf. 204, 1 b). Agnidūtas: the idea underlying this figurative expression is that the smoke of the sacrificial fire goes up to heaven where Yama dwells.

१४ यमाय घृतवद्विर्
जुहोत प्र च तिष्ठत ।
स नो देवेष्वा यमद्
दीर्घमायुः प्र जीवसे ॥

यमाय । घृतवत् । हविः ।
जुहोत । प्र । च । तिष्ठत ।
सः । नः । देवेषु । आ । यमत् ।
दीर्घम् । आयुः । प्र । जीवसे ॥

14 Yamāya ghṛtāvad dhavīr
juhōta, prā ca tiṣṭhata;
sā no devēṣu ā yamad,
dīrghām āyuh prā jīvāse.

To Yama offer the oblation
abounding in ghee, and step forth;
may he guide us to the gods that
we may live a long life.

juhōta: the irr. strong form (p. 144, B. 3 a) with a long vowel in the second syllable is here utilized for metrical purposes, as the regular form juhuta has its final vowel lengthened in 13 b. prātiṣṭhata: *step forward*, in order to offer the oblation; cp. the use of prā bhr̥ *bring forward* an oblation. ā yamat: inj. of root ao. of yam *extend*; this form constitutes a play on the name of Yama. nas: acc. governed by ā yamad; cp. ix. 44, 5, sā naḥ Sómo devéṣu ā yamat *may he, Soma, guide us to the gods*; on the loc., cp. 204 B 1 b. āyus: cognate acc. (197 A 4). prā jīvāse: cp. p. 463, f. n. 8. The meaning of cd is: 'may he keep us (the survivors) to the worship of the gods (and not lead us to the Fathers), so that we may enjoy long life on earth' (cp. 12 c, d).

१५ यमाय मधुमत्तमं
राज्ञे हव्यं जुहोतन ।
इदं नम ऋषिभ्यः पूर्वजैभ्यः
पूर्वैभ्यः पथिष्ठज्ञः ॥

यमाय । मधुमत्तमम् ।
राज्ञे । हव्यम् । जुहोतन ।
इदम् । नमः । ऋषिभ्यः । पूर्वजैभ्यः ।
पूर्वैभ्यः । पथिष्ठज्ञः ॥

15 Yamāya mādhumattamam
rājñe havyām juhōtana.
idam nama ṛṣibhyaḥ pūrvajé-
bhiaḥ,
pūrvēbhyaḥ pathikṛdbhiaḥ.

To Yama the king offer the most
honed oblation. This obeisance is
for the seers born of old, the ancient
makers of the path.

juhōtana: again the strong form to suit the metre (cp. 14 b). pathikṛdbhyaḥ: because they were the first, after Yama had shown the way, to tread the path leading to Yama's abode (the pitṛyāna the road of the Fathers). This stanza is a Brhati in the middle of Anuṣṭubhs, differing from them only by the addition of four syllables in the third Pada (see p. 444, 9 b).

१६ त्रिकद्रुकेभिः पतति
षड्बरीरेकमिद्वहत् ।
त्रिष्टुब्गायत्री वन्दोसि
सर्वा ता यम आहिता ॥

त्रिकद्रुकेभिः । पतति ।
षट् । उर्वीः । एकम् । इत् । बृहत् ।
त्रिष्टुप् । गायत्री । वन्दोसि ।
सर्वा । ता । यमे । आहिता ॥

16 trikadrakebhiḥ patati.
 śāl urvīr, ékam id bṛhāt,
 triṣṭúb, gāyatrī, chándāmsi,
 sárva tá Yamá áhitā.

*It flies through the three Soma
 vats. The six earths, the one great
 (world), triṣṭubh, gāyatrī and (the
 other) metres, all these are placed
 in Yama.*

The meaning of a b in this final stanza is obscure, partly because the subject is not expressed in a, and partly because it is uncertain whether b is syntactically connected with a or not. The probability is that here we have two sentences, one consisting of a, the other of b-d. The first then probably means that the Soma draught is ready for Yama; the second expresses the greatness of Yama by stating that all things are contained in him. trikadrakebhis: this word, occurring six times in the RV., always appears in the pl., and always except here in the locative. It is four times directly connected with Soma, and once alludes to it; e.g. trikadrakeṣu apibat sutásya he (Indra) *drank of the pressed Soma in the three vessels* (i. 32, 3). The term trikadruka in the ritual of the Brāhmaṇas is the name of three days in a Soma ceremony. The metaphor of flying is applied to the flowing Soma compared with a bird, as '*the god flies like a bird to settle in the vats*' (ix. 3, 1). The allusion therefore seems to be to the Soma which the priests are called upon to press in 13 a. śāl urvīr: this expression is probably equivalent to the three heavens and three earths: cp. tísro dyāvaḥ níhitā antár asmin, tísro bhūmīr úparāḥ, śāḍvidhānāḥ *the three heavens are placed within him (Varuṇa) and the three earths below, forming a sixfold order* (vii. 87, 5). ékam id bṛhāt: by this expression is probably meant the universe, otherwise spoken of as víśvam ékam, idám ékam &c., the one being contrasted with the six; cp. i. 164, 6, ví yás tastāmbha śāl imā rájāmsi . . kím ápi svid ékam? *who propped asunder these six spaces; what pray is the one?* triṣṭúbh, gāyatrī: these two names of metres are only mentioned in this and one other hymn of the tenth Maṇḍala. This and the following four hymns (x. 15-18) are among the latest in the RV. The concluding stanza here, as in some hymns addressed to other deities, sums up the greatness of the god by saying that he embraces all things; cp. i. 32, 15 (Indra); v. 18, 6 (Agni).

24. PITĀRAS

Two hymns (x. 15 and 54) are addressed to the Pitaras or Fathers, the blessed dead who dwell in the third heaven, the third or highest step of Viṣṇu. The term as a rule applies to the early or first ancestors, who followed the ancient paths, seers who made the paths by which the recent dead go to join them. Various groups of ancestors are mentioned, such as the Aṅgirasas and Atharvans, the Bhṛguś and Vasiṣṭhas, who are identical in name with the priestly families associated by tradition with the composition of the Atharvaveda and of the second and seventh Maṇḍalas of the Rīgveda. The Pitaras are classed as higher, lower, and middle, as earlier and later, who though not always known to their descendants, are known to Agni. They revel with Yama and feast with the gods. They are fond of Soma, and thirst for the libations prepared for them on earth, and eat the offerings along with him. They come on the same car as Indra and the gods. Arriving in their thousands they range themselves on the sacrificial grass to the south, and drink the pressed draught. They receive oblations as their food. They are entreated to hear, intercede for, and protect their worshippers, and besought not to injure their descendants for any sin humanly committed against them. They are invoked to give riches, children, and long life to their sons, who desire to be in their good graces. The Vasiṣṭhas are once collectively implored to help their descendants. Cosmical actions, like those of the gods, are sometimes attributed to the Fathers. Thus they are said to have adorned the sky with stars, to have placed darkness in the night and light in the day; they found the light and generated the dawn. The path trodden by the Fathers (pitṛyāna) is different from that trodden by the gods (devayāna).

x. 15. Metre: Triṣṭubh; 11 Jagatī.

१ उदीरतामवर उत्परांसु	उत् । ईरताम् । अवरे । उत् । परांसः ।
उमध्यमाः पितरः सोम्यासः ।	उत् । मध्यमाः । पितरः । सोम्यासः ।
असुं य ईयुरवृका ऋतज्ञास	असुम् । ये । ईयुः । अवृकाः । ऋतज्ञाः ।
ते नोऽवन्तु पितरो हवेषु ॥	ते । नः । अवन्तु । पितरः । हवेषु ॥

1 ūd iratām āvara, ūt pārāsa,
ūn madhyamāḥ pitāraḥ somi-
āsah ;

āsūṃ yā īyūr avṛkā ṛtajñās,
tē nō avantu pitāro hāveṣu.

*Let the lower, let the higher, let
the middlemost Soma-loving Fathers
arise ; let those Fathers who,
friendly, knowing right, have gone
to life eternal, favour us in our
invocations.*

úd iratām : note that *cd.* verbs are often repeated by means of the *prp.* (here *úd* twice) alone. *ávare* (on the *dec.*, see 120 c 1) &c.: these three words refer to the *Pitrs* dwelling in the three divisions of the world, earth, air, heaven (*cp. yé párthive rájasi* in 2 c; and the division of heaven into three, the lowest, the middlemost, and the third in which the Fathers sit: *AV. xviii. 2, 49*). *Sāyana* thinks that here the degrees of their holiness is meant, but in this same stanza, when it appears in the *AV. (xviii. 1, 44)*, he thinks that degrees of merit or of age are intended; but degrees of age are expressly mentioned in 2 b by *pūrvāsas* and *úparāsas*. *ásuṃ* : life in the heavenly world, immortal life (the *Pitaras* are called immortal in *AV. vi. 41, 3*) as opposed to terrestrial life. *iyur* : 3. *pl. pf. act.* of *i go*.

२ इदं पितृभ्यो नमो अस्त्वय	इदम् । पितृभ्यः । नमः । अस्तु । अय ।
ये पूर्वसो य उपरास ईयुः ।	ये । पूर्वसः । ये । उपरासः । ईयुः ।
ये पार्थिवे रजस्था निषत्ता	ये । पार्थिवे । रजसि । आ । निषत्ताः ।
ये वा नूनं सुवृजनासु विचु ॥	ये । वा । नूनम् । सुवृजनासु । विचु ॥

2 idám pitṛbhyo námō astu adyá,	<i>Let this obeisance be made to-day</i>
yé pūrvāso, yá úparāsa iyúh;	<i>to the Fathers who have departed</i>
yé párthive rájasi á niṣattā,	<i>earlier and later, who have seated</i>
yé vā nūnám suvrjānāsu vikṣú.	<i>themselves in the terrestrial air</i>
	<i>or who are now in settlements with</i>
	<i>fair abodes.</i>

pūrvāsas : in x. 14, 2. 7 the *prn.* form *pūrve* is used (see 120, 2). *iyúr* : in x. 14, 2. 7 the more distinctive *cd.* *pareyúr* appears. *á niṣattās* (*pp.* of *sad sit*, *cp. 67 a, b*; *cp. á niṣádya* in x. 14, 5). *pārthive rájasi* : in the atmospheric region above the earth; here the *Pitaras* in the air intermediate between heaven and earth are meant, while in b and d those in heaven and on earth respectively are intended. *suvrjānāsu vikṣú* : *cp. the frequent mānuṣīṣu vikṣú human settlements*, with reference to the Fathers present at the funeral offerings on earth.

३ आहं पितॄन्सुविदवाँ अवित्ति
नपातं च विक्रमणं च विष्णोः ।
वर्हिषदो ये स्वधयां सुतस्य
भजन्त पितॄस्त इहागमिष्ठाः ॥

आ । अहम् । पितॄन् । सुविदवान् ।
अवित्ति ।
नपातम् । च । विक्रमणम् । च । वि-
ष्णोः ।
वर्हिषदः । ये । स्वधयां । सुतस्य ।
भजन्त । पितॄः । ते । इह । आगमिष्ठाः ॥

3 āhām pitṛṇ suvidātrām avitsi,
nāpātaṁ ca vikrāmaṇaṁ ca
Viṣṇoḥ
barhiṣādo yé'svadhāyā sutāsya
bhājanta pitvās, tā ihāgami-
ṣṭhāḥ.

*I have won hither the bountiful
Fathers and the grandson and the
wide stride of Viṣṇu : they who, sit-
ting on the strew, shall partake of
the pressed drink with the offering
to the dead, come most gladly here.*

ā-avitsi (1. s. *Ā. s* ao. of 2. vid find); = I have induced to come to this offering. nāpātaṁ : it is somewhat uncertain who is meant by this; according to Prof. Geldner's ingenious explanation Yama (with whom the Pitaras are associated) is intended, because in the VS. (xxix. 60) Viṣṇu (here coupled with nāpātaṁ) is called the husband of Aditi, whose son (TS. vi. 5, 6, 2) was Vivasvant, the father of Yama (see note on x. 14, 1); but it is doubtful whether this later statement was part of the mythological belief of the RV., where Yama is the grandson of Tvaṣṭr (x. 17, 1). On the other hand, the word may be used elliptically to designate Agni = sāhaso nāpātaṁ (Agni is called nāptre sāhasvate in viii. 102, 7) = sāhasaḥ sūnūm son of strength, a frequent epithet of Agni, for which once (vi. 4, 4) sūno son alone is used in an Agni hymn; and below (9c) Agni is invoked to come with the Fathers: āgne yāhi suvidātrebhiḥ pitṛbhiḥ. There is here also a good example of the fanciful interpretations of Sāyana: Viṣṇor (= yajñasya) nāpātaṁ (= vināśābhāvam) the non-destruction of the sacrifice. vikrāmaṇaṁ : Viṣṇu's third step (= the highest heaven), where the Fathers dwell (cp. i. 154, 5). bhājanta : 3. pl. inj. *Ā.* of bhaj share, with partitive gen. (202 A e). pitvās : gen. of pitṛ (p. 81). ā-gamiṣṭhās : accent, p. 453, 9 A b.

४ बर्हिषदः पितर ऊत्यर्वाग् बर्हिषदः । पितरः । ऊती । अर्वाक् ।
इमा ते हव्या चक्रमा जुषध्वम् । इमाः । वः । हव्या । चक्रम् । जुषध्वम् ।
त आ गतावसा शन्तेना- ते । आ । गत । अवसा । शम् । शन्तेना-
था नः शं योररपो दधात ॥ अथ । नः । शम् । योः । अरपः । दधात ॥

4 bārhiṣadaḥ pitara, ūtī arvāg; Ye Fathers that sit on the strew,
imā vo havyā cakrmā: juṣā- come hither with aid; these offer-
dhvam; ings we have made to you: enjoy
tā ā gata āvasā śāntamena; them; so come with most beneficent
āthā naḥ śām yōr arapó da- aid; then bestow on us health and
dhāta. blessing free from hurt.

bārhiṣadaḥ pitaraḥ: see note on viii. 48, 7c. ūtī: inst. of ūtī
(p. 81, f. n. 4). arvāk: hither; the vb. ā gata come is easily to be
supplied from c. cakrmā: with metrical lengthening of the final
syllable. juṣādhvam: accented because it forms a new sentence
(p. 466, 19 b). té: as such, as enjoying our offerings. gata: 2. pl.
ipv. root ao. of gam go. āthā: metrically lengthened. dadhāta:
2. pl. pr. ipv. of dhā place, with irr. strong form of the pr. stem
instead of the normal dhatta (p. 144 B 1 b).

५ उपहृताः पितरः सोम्यासौ उपहृताः । पितरः । सोम्यासः ।
बर्हिषेषु निधिषु प्रियेषु । बर्हिषेषु । निधिषु । प्रियेषु ।
त आ गमन्तु त इह श्रुवन्त्व ते । आ । गमन्तु । ते । इह । श्रुवन्तु ।
अधि ब्रुवन्तु तेऽवन्त्वस्मान् ॥ अधि । ब्रुवन्तु । ते । अवन्तु । अस्मान् ॥

5 ūpahūtāḥ pitaraḥ somiāso Invited are the Soma-loving
barhiṣeṣu nidhiṣu priyeṣu; Fathers to the dear deposits placed
tā ā gamantu; tā ihā śruvantu; on the strew; let them come; let
ādhi bruvantu; té avantu them listen here; let them speak for
asmān. us; let them aid us.

ūpa-hūtās: pp. of hū call. nidhiṣu: the offerings deposited on
the sacrificial grass. gamantu: 3. pl. ipv. root ao. of gam go. śru-
vantu: 3. pl. ipv. rpot ao. of śru hear.

६ आच्या जानु दक्षिणतो निषवे-
मं यज्ञमभि गृणीत विश्वे ।
मा हिंसिष्ट पितरः केन चित्तो
यद् आगः पुरुषता करांम ॥

आअच्यं । जानु । दक्षिणतः । निऽसदं ।
इमम् । यज्ञम् । अभि । गृणीत । विश्वे ।
मा । हिंसिष्ट । पितरः । केन । चित् । नः ।
यत् । वः । आगः । पुरुषता । करांम ॥

6 ācyā jānu, dakṣiṇatō niśādyā,
imām yajñām abhī grṇita vīśve;
mā himsiṣṭa, pitarah, kēna cin
no,
yād va āgaḥ puruṣatā kārāma.

Bending the knee, sitting down
to the south do ye all greet favour-
ably this sacrifice; injure us not,
O Fathers, by reason of any sin
that we may have committed against
you through human frailty.

ā-acyā (gd. of ac bend): note that the suffix -ya is much oftener long than short (164), but in the Pada text it is always short. jānu: probably the left knee; cp. the ŚB. ii. 4, 2, 2, where the gods bend the right knee, the Fathers the left knee. In rites connected with the dead, the auspicious direction is reversed, left being substituted for right. dakṣiṇatās: to the right (of the védi altar), that is, to the south, because the south is the region of Yama and the Pitaras. grṇita: 2. pl. ipv. of 1. gr sing. himsiṣṭa: 2. pl. inj. is ao. of hims injure. kēna cid yād āgaḥ for kēna cid āgasā yād, the substantive being put into the rel. instead of the principal clause. vas: dat. of disadvantage (p. 314 B 1). puruṣatā: inst. s. identical in form with the stem (97, 1, p. 77). kārāma: 1. pl. root ao. sb. (p. 171); in the sense of an indefinite past.

७ आसीनासो अरुणीनामुपस्थे
रुचिं धत्त दाशुषे मर्त्याय ।
पुत्रेभ्यः पितरस्वस्व वस्वः
प्र यच्छत त इहोजै दधात ॥

आसीनासः । अरुणीनाम् । उपस्थे ।
रुचिम् । धत्त । दाशुषे । मर्त्याय ।
पुत्रेभ्यः । पितरः । तस्व । वस्वः ।
प्र । यच्छत । ते । इह । ऊर्जम् । दधात ॥

7 āsīnāso aruṇinām upāsthe
rayim dhatta dāśuṣe mārtyāya.

Sitting in the lap of the ruddy
(dawns) bestow wealth on the wor-

putrēbhīḥ, pitaras, tāsya vās- shipping mortal. To your sons, O
 vah Fathers, present a share of those
 prā yachata; tā ihórjaṃ da- riches; so do ye here bestow
 dhāta. strength.

āsīnāsas: irr. pr. pt. $\bar{A}$. of ās sit: 158 a. aruṇīnām: aruṇá
 ruddy is the colour of dawn, and the f. of this adj. sometimes
 appears as an epithet of the dawns; that these are here meant is also
 indicated by vii. 9, 1; 63, 3, where Agni and Surya are said to
 awake or arise uḡsām upásthāt from the lap of the dawns. dhatta
 and dadhāta: here both the regular and the irr. ipv. of dhā are used
 (cp. note on 4 d). tāsya vās vah: referring to rayīm in b; on the
 form of the gen. see p. 81. té: anaphoric use (cp. p. 294 b).

८ ये नः पूर्वे पितरः सोम्यासो ये । नः । पूर्वे । पितरः । सोम्यासः ।
 ऽनुहिरि सोमपीथं वसिष्ठाः । अनुऽकुहिरि । सोमऽपीथम् । वसिष्ठाः ।
 तेभिर्द्यमः संरराणो हवींश्च तेभिः । द्यमः । समऽरराणः । हवींषि ।
 उश्नुश्चिः प्रतिकाममत्तु ॥ उश्न । उश्तऽभिः । प्रतिऽकामम् । अत्तु ॥

8 yé naḥ pūrve pitāraḥ somiāso, Those forefathers of ours, the
 anūhiré somapīthāṃ Vasiṣṭhāḥ, Soma-loving, the Vasiṣṭhas, who
 tébhir Yamāḥ samrarāṇó hav- fare after him to the Soma-
 īṃṣi, draught, with them let Yama,
 uśānn uśadbhiḥ, pratikāmám sharing their gifts, eat the obla-
 attu. tions at pleasure, he the eager with
 them the eager.

anu-ūhiré: the derivation and meaning are somewhat doubtful;
 most probably pf. of vah drive, in this case meaning who have driven
 after Yama to the Soma-draught; it may possibly come from ūh con-
 sider, then meaning who have been considered worthy of the Soma-
 draught. Vasiṣṭhās: as one of the groups of ancient seers. sam-
 rarāṇás (pf. pt. $\bar{A}$. of rā give): sharing with them their gifts to their
 descendants (cp. 7 b c).

९ ये तातृषुर्देवत्रा जेहमाना ये । ततृषुः । देवत्रा । जेहमानाः ।
 होत्राविद्ः सोमतष्टासो अर्के । होत्राऽविद्ः । सोमऽतष्टासः । अर्के ।

आग्ने याहि सुविदत्रैर्भिर्वाङ्
सत्यैः कव्यैः पितृभिर्घर्मसङ्गिः ॥

आ । अग्ने । याहि । सुविदत्रैभिः ।
अर्वाङ् ।
सत्यैः । कव्यैः । पितृभिः । घर्मसत्भिः ॥

9 yé tātrṣúr devatrā jéhamānā,
hotrāvidāḥ stómataṣṭāsō arkāiḥ
āgne yāhi suvidātrebhir arvān
satyāiḥ kavyāiḥ pitṛbhir ghar-
masādbhiḥ.

Who, gasping, have thirsted
among the gods, knowing oblations,
having praise fashioned for them
with songs : with them the bountiful
Fathers, the true, the wise that sit
at the heating vessel, come hither,
O Agni.

tātrṣúr : pf. of trṣ, with long red. vowel (139, 9); such vowels regularly appear in their short form in the Pada text (cp. note on iii. 59, 1 b). devatrā : in heaven ; trā is one of the suffixes which in the Pada text is separated, being treated as the second member of a cd. stomā-ṣṭāsas : this Tp., fashioned with praise, otherwise used with matī = hymn, is here applied to persons and thus comes to have the sense of a Karmadhāraya Bv. (189, 1) = ṣṭā-stomāsas ; the latter kind of cd., with a pp. as first member, does not exist in the RV. arkāis : to be taken with the preceding word = by means of songs. arvān : 93 b. kavyāis : this word occurs in only two other passages, the original meaning apparently being = kavi wise (cp. kavyā-tā wisdom) ; here it may be intended to denote a particular group of Fathers (cp. x. 14, 3). gharmasādbhis : probably in heaven ; cp. x. 16, 10, sá gharmām invāt paramé sadhāsthe : may he (Agni) further the gharma in the highest abode ; this word as well as jéhamānās may be intended to contrast with tātrṣúr ; cp. vii. 103, 9.

१० ये सत्यासौ हविरदौ हविष्या
इन्द्रेण देवैः सरथं दधानाः ।
आग्ने याहि सहस्रं देववन्दैः
परैः पुँवैः पितृभिर्घर्मसङ्गिः ॥

ये । सत्यासः । हविः । अदः । हविः । उपाः ।
इन्द्रेण । देवैः । सरथम् । दधानाः ।
आ । अग्ने । याहि । सहस्रम् । देववन्दैः ।
परैः । पुँवैः । पितृभिः । घर्मसत्भिः ॥

10 yé satyāso havirádo haviṣpā
 Īndreṇa devāiḥ sarātham dá-
 dhānāḥ,
 āgne yāhi sahásram devavan-
 dáih
 páraiḥ pūrvaiḥ pitṛbhir gharma-
 sādabhiḥ.

*They who are true, eating the
 oblation, drinking the oblation,
 having the same car with Indra
 and the gods, with those thousand
 god-praising remote forefathers that
 sit at the heating vessel, come, O
 Agni.*

sa-rātham : this word, primarily a Bv., *having the same car*, is then often used as a cognate acc. (p. 300, 4) with yā = *go* (on a journey) *with the same car* (here with dhā in place of yā); then adverbially (p. 301, 5 b). dādhānās : pr. pt. Ā. of dhā put (cp. p. 460, f. n. 3); the pf. pt. Ā. would be dadhānās (159). sahásram : agreeing with pitṛbhis : more usual would be sahásreṇa pitṛbhis : cp. 194 B 1 b (p. 291); páraiḥ : the primary meaning of this word is *farther* (opposed to *nearer* ávara, less often úpara, ántara), *more remote*, then also *higher*; there is no opposition here to pūrvais (opposed to which are ávara and úpara), which in any case would be in the reverse order, pūrvaiḥ parāiḥ; the meaning is *the remote, the early Fathers*; cp. vi. 21, 6, páraṇi pratná *remote, ancient deeds* opposed to ávarāsas *later men*.

११ अग्निष्वात्ताः पितर एह गच्छतु
 सदःसदः सदत सुप्रणीतयः ।
 अत्ता हवींषि प्रयतानि बर्हिष्य
 अथा रयिं सर्ववीरं दधातन ॥

अग्निःस्वात्ताः । पितरः । आ । इह । गच्छतु ।
 सदःसदः । सदत । सुप्रणीतयः ।
 अत्त । हवींषि । प्रयतानि । बर्हिषि ।
 अथ । रयिम । सर्ववीरम । दधातन ॥

11 Āgniṣvāttāḥ pitara, éhá ga-
 chata;
 sádaḥ-sadaḥ sadata, supraṇi-
 tayah;
 attā havīmṣi práyatāni barhiṣi;
 áthā rayim sárva-vīram dadhā-
 tana.

*Ye Fathers that have been de-
 voured by fire come hither; sit you
 down each on his seat, ye that have
 good guidance; eat the oblations
 proffered on the strew; then bestow
 wealth accompanied entirely by
 strong sons.*

Āgni-ṣvāttās: with the voc. accent on the first syllable; the ordinary accent would be **Āgni-ṣvāttās** like other Tps. formed with **Āgni**, but such cds. with a pp. as second member usually accent the first (cp. p. 456, 2 a). **svāttās**: pp. of *svād* *sweeten* (cp. 67 b). *sādaḥ-sadaḥ*: itv. cd. (p. 282 a; p. 454, 10 a), governed by *sadata*. *sadata*: 2. pl. ipv. a ao. of *sad* *sit* (147, 5). *supraṇitayas*: *having good guidance, well led, coming in good order*; the Pada text does not recognize the cerebralization of the n (65 a, b). *attā, āthā*: final a metrically lengthened. *prā-yatāni*: pp. of *yam*. *dadhātana*: irr. strong form (cp. note on 7 d) and suffix *tana* (p. 925).

१२ त्वमग्न ईक्षितो जातवेदो	त्वम् । अग्ने । ईक्षितः । जातवेदः ।
ऽवाङ्ढव्यानि सुरभीणि कृत्वी ।	अवाङ् । हव्यानि । सुरभीणि । कृत्वी ।
प्रादाः पितृभ्यः स्वधया ते अन्नं	प्र । अदाः । पितृभ्यः । स्वधया । ते ।
अद्धि त्वं देव प्रयता हवींषि ॥	अच्चन् ।
	अद्धि । त्वम् । देव । प्रयता । हवींषि ॥

12 tuām, Agna, īlitó, jātavedo,
 ávāḍ ḍhavyāni surabhīni kṛtvī.
 prādāḥ pitṛbhyah; svadhāyā tē
 akṣann;
 addhī tvām, deva, prāyatā hav-
 īṃṣi.

*Thou, O Agni, having been im-
 plored, O Jātavedas, hast conveyed
 the oblations, having made them
 fragrant. Thou hast presented
 them to the Fathers; with the
 funeral offering they have eaten
 them; do thou, O god, eat the
 oblations proffered.*

īlitās: by us. **jāta-vedas**: a very frequent and exclusive epithet of **Āgni**; it is a Bv. as its accent shows, meaning *having knowledge of created things* as explained by the RV. itself: *viśvā veda jānimā jātāvedāḥ Jātavedas knows all creations* (vi. 15, 13); this is also the explanation of *Sāyaṇa* here: *jātam, sarvaṃ jagad, vetti, iti jāta-vedāḥ*. *ávāt*: 2. s. s ao. of *vah* *carry* (144, 5). *ḍhavyāni*: for *havyāni* (54). *kṛtvī*: gd. of *kṛ* (163, 1). *adās*: 2. s. root ao. of *dā* (148, 1 a). *akṣan*: 3. pl. root ao. of *ghas* *eat* (p. 170, e). *addhī*: 2. s. ipv. of *ad* *eat*.

१३ ये चेह पितरो ये च नेह ये । च । इह । पितरः । ये । च । न । इह ।
 याँश्च विस्र याँ उ च न प्रविस्र । यान् । च । विस्र । यान् । जुँ इति । च । न ।
 त्वं वैत्य यति ते जातवेदः प्रऽविस्र ।
 स्वधाभिर्यज्ञं सुकृतं जुषस्व ॥ त्वम् । वैत्य । यति । ते । जातऽवेदः ।
 स्वधाभिः । यज्ञम् । सुऽकृतम् । जुषस्व ॥

13 yé ca ihá pitáro yé ca néhá, Both the Fathers who are here
 yámś ca vidmá yām̐ u ca ná and who are not here, both those
 pravidmá, whom we know and whom we know
 tuám vettha yáti té, jātavedaḥ; not, thou knowest how many they
 svadhābhir yajñām sūkṛtam are, O Jātavedas; enjoy the sacri-
 jūṣasva. fice well prepared with funeral
 offerings.

yé ca: supply sánti. vidmá 1. pl. pf. of vid know (p. 154, 3); the
 1. pl. pr. is vidmās. yámś ca: Sandhi, 40 a. yām̐ u: 39, and p. 25,
 f. n. 2. pra-vidmá: know exactly. vettha: 2. s. pf. of vid know
 (p. 154, 3). yáti: cp. 118 a. té: supply sánti.

१४ ये अग्निर्दग्धा ये अन्नमिदग्धा ये । अग्निऽदग्धाः । ये । अन्नमिदग्धाः ।
 मध्ये दिवः स्वधया मादयन्ते । मध्ये । दिवः । स्वधया । मादयन्ते ।
 तेभिः स्वराळसुनीतिमेतां तेभिः । स्वऽराट् । असुऽनीतिम् । एताम् ।
 यथावशं तन्वं कल्पयस्व ॥ यथाऽवशम् । तन्वम् । कल्पयस्व ॥

14 yé Agnidagdhā yé ānagni- Those who, burnt with fire and
 dagdhā, not burnt with fire, are exhilarated
 mādhye divāḥ svadhāyā mādā- by the funeral offering in the midst
 yante, of heaven, as sovereign ruler do
 tébbih̐ suarāḥ āsunitim etām thou with them fit his body accord-
 yathāvaśām tanúām kalpa- ing to thy power for this spirit-
 yasva. guidance.

yé ānagnidagdhāḥ: that is, buried. mādhye divāḥ: note that
 the Fathers enjoy in heaven the funeral offering conveyed to them by
 Sanskrit Academy, Hyderabad Collection. c/o Hon. Dir. Shri Madhusudan Penna

Agni, as well as eating the oblations offered them on the sacrificial grass (11 c). *tóbhis*: in association with them (199 A 1), as they know the path of the dead. *svarát*: as sovereign lord who acts according to his will (*yathāvaśām*); the subject is Agni who is addressed in 9 c and 10 c (Agne), and in 12 a and 13 c (*jātavedas*) or mentioned in 11 a (*Āgniṣvāttās*), and in this stanza itself (*Agnidagdhas*). *tanvām kalpayasva*: the body of the deceased; the words *svayām tanvām kalpayasva* (VS. xxiii. 15) are explained in ŚB. xiii. 2, 7, 11: *svayām rūpām kuruṣva yādīśām ichāsi assume thyself the form that thou desirest*; cp. also iii. 48, 4 b and vii. 101, 3 b *yathāvaśām tanvām cakra* (= *cakre*) *eśāḥ he has taken a body according to his will*; the corresponding Pāda in the AV. (xviii. 3, 59) reads *yathāvaśām tanvāḥ kalpayāti may he fashion our bodies according to his will*; cp. also in the following funeral hymn (x. 16, 4) the hemistich: *yās te śivās tanvō, jātavedas, tābhīr vahaiṇam sukṛtām u lokām* with those which are thy auspicious bodies, O *Jātavedas*, conduct him to the world of the righteous. *āsunītim etām*: dependent, like *tanvām*, on *kalpayasva*: prepare his body and this spirit-leading = prepare it for this spirit-leading; Agni conducts the spirit (*āsu*) of the dead man, who is cremated, to the next world (cp. x. 16, 4, just quoted) where it unites with a new body (*tanū*); cp. x. 14, 8 cd: *āstam ehi; sām gachasva tanvā go home; unite with thy (new) body*; and x. 16, 5 *sām gachatām tanvā, jātavedaḥ let him (the deceased) unite with a (new) body, O Jātavedas*.

25 HYMN OF THE GAMBLER

This is one, among the secular hymns, of a group of four which have a didactic character. It is the lament of a gambler who, unable to resist the fascination of the dice, deplores the ruin he has brought on himself and his family. The dice (*akṣās*) consisted of the nuts of a large tree called *vibhīdaka* (*Terminalia bellerica*), which is still utilized for this purpose in India.

x. 34. Metre: Triṣṭubh; 7. Jagatī.

१ प्रा॒वि॒षा मा॑ वृ॒हतो मा॑द॒यन्ति॑

प्र॒वा॒ते॒जा इ॒रि॒णे वृ॒त॒तानाः॑ ।

प्रा॒वि॒षाः । मा॒ । वृ॒हतः॑ । मा॒द॒यन्ति॑ ।

प्र॒वा॒ते॒जाः । इ॒रि॒णे । वृ॒त॒तानाः॑ ।

सोमस्यैव मौजवतस्य भूचो सोमस्यऽइव । मौजऽवतस्य । भूचः ।
विभीर्दको जागृविर्मह्यमचान् ॥ विऽभीर्दकः । जागृविः । मह्यम् । अचान् ॥

- 1 prāvepā mā bṛható mādayanti *The dangling ones, born in a*
pravātejā īriṇe vārvtānāḥ. *windy place, of the lofty (tree)*
sómasyeva Maujavatásya bha- *gladden me as they roll on the*
kṣó, *dice-board. Like the draught of*
vibhídako jāgrvir máhyam *the Soma from Mūjavant, the en-*
achān. *livening Vibhídaka has pleased me.*

vārvtānās: int. pt. of vṛt turn. Maujavatásya: coming from
Mount Mūjavant as the best. achān: 3. s. s. ao. of chand (p. 164, 5).
Verbs meaning to please take the dat. (p. 311 h).

२ न मा॒ मिमेथ॒ न जिही॑ळ एषा॒ न । मा॒ । मिमेथ॒ । न । जिही॑ळि । एषा॒ ।
शि॒वा सखि॑भ्य उ॒त मह्य॑मासीत् । शि॒वा । सखि॑भ्यः । उ॒त । मह्य॑म् । आ-
अ॒च॒स्याह॑र्म॒कप॒रस्य॑ हे॒तोर् सी॒त् ।
अ॒नु॒व्र॒ताम॑प॒ जा॒याम॑रोधम् ॥ अ॒च॒स्य । अ॒हम् । ए॒कऽप॒रस्य॑ । हे॒तोः ।
अ॒नु॒व्र॒ताम् । अ॒प॒ । जा॒याम् । अ॒रो॒धम् ॥

- 2 ná mā mimetha, ná jihīla eṣā: *She does not scold me, she is*
śivā sākhibhya utá máhyam *not angry: she was kind to friends*
āsīt. *and to me. For the sake of a die*
akṣásyāhám ekaparásya hetór *too high by one I have driven away*
ānuvratām āpa jāyām arodham. *a devoted wife.*

mimetha: pf. of mith dispute. jihīla: pf. of hīḍ be angry (cp.
p. 3, f. n. 2). sākhibhyas: dat. (p. 313, 3). ekaparásya: accord-
ing to the accent this is a Tp. adj., exceeding by one, alluding to an
unlucky throw (called kali) in which when the number of dice
thrown is divided by four one remains over (while in the best throw,
the kṛta, nothing remains over). āpa arodham: root ao. of rudh
obstruct. The meaning of the stanza is: 'rejecting the kindly advice
of my wife, I gambled and lost'.

३ द्वेष्टि श्वशुरपं जाया रुणद्धि । द्वेष्टि । श्वशूः । अप । जाया । रुणद्धि ।
 न नाथितो विन्दते मर्दितारम् । न । नाथितः । विन्दते । मर्दितारम् ।
 अश्वस्यैव जरतो वस्यस्य । अश्वस्यैव । जरतः । वस्यस्य ।
 नाहं विन्दामि कितवस्य भोगम् ॥ न । अहम् । विन्दामि । कितवस्य । भोगम् ॥

3 dvēṣṭi śvaśrūr; āpa jāyā ru-
 naddhi;
 ná nāthitō vindate marditā-
 ram:
 áśvasyeva jārato vásniasya
 nāhām vindāmi kitavāsya bhó-
 gam.

*My mother-in-law hates me, my
 wife drives me away: the man in
 distress finds none to pity him:
 'I find no more use in a gambler
 than in an aged horse that is for
 sale.'*

āpa ruṇaddhi (3. s. pr. of rudh): turns him away when he asks
 for money to gamble with. nāthitās: the gambler speaks of himself
 in the 3. prs. áśvasyaiva: agreeing with kitavāsya. jāratas:
 pr. pt. of jī waste away. kitavāsya bhógam: objective gen.
 (p. 320, B b).

४ अन्ये जायाम् परि मृशन्त्यस्य । अन्ये । जायाम् । परि । मृशन्ति । अस्य ।
 यस्यागृधद्वेदने वाज्यचः । यस्य । अगृधत् । वेदने । वाजी । अचः ।
 पिता माता भ्रातर एनमाहुर् । पिता । माता । भ्रातरः । एनम् । आहुः ।
 न जानीमो नयता बद्धमेतम् ॥ न । जानीमः । नयता । बद्धम् । एतम् ॥

4 anyé jāyām pári mṛśanti asya,
 yásyāgrdhad védane vājī akṣāh.
 pitā mātā bhrātara enam āhur:
 'ná jānīmo, náyatā baddhām
 etām'.

*Others embrace the wife of him
 for whose possessions the victorious
 die has been eager. Father, mother,
 brothers say of him, 'we know him
 not, lead him away bound'.*

āgrdhat: a ao. of grdh be greedy, governing védane, loc. of the
 object (p. 325, 1 c). vājī: to be read with a short final (p. 437, a 4,
 cp. p. 441, 4 a); accent, p. 450, b. āhur: pf. of ah say. jānīmas:
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sentence (p. 466, 19 a); final vowel metrically lengthened (cp. p. 441. line 2). baddhām : as a debtor.

५ यदादीध्ये न द्विषाणेभिः यत् । आदीध्ये । न । द्विषाणि । एभिः ।
 परायज्ञोऽव हीये सखिभ्यः । परायत्ऽभ्यः । अव । हीये । सखिभ्यः ।
 न्युप्ताश्च बभ्रवो वाचमक्रतं निऽउप्ताः । च । बभ्रवः । वाचम् । अक्रत ।
 एमीदिषां निष्कृतं जारिणीव ॥ एमि । इत् । एषाम् । निऽकृतम् । जारिणीऽइव ॥

5 yād ādīdhye: 'nā daviṣāṇi When I think to myself, 'I will
 ebhiḥ; not go with them; I shall be left
 parāyādbhyo āva hīye sākhi- behind by my friends as they depart
 bhyah', (to play)', and the brown ones,
 nīuptās ca babhrāvo vācam thrown down, have raised their
 ākrataṁ, voices, I go straight, like a courtesan,
 émiḍ eṣāṁ niṣkṛtām jāriṇīva. to their place of assignation.

ā-dīdhye: 1. s. pr. $\bar{A}$. of dhī think. daviṣāṇi: iṣ ao. sb. of du go (of which other forms occur in the AA. and the YV.); some scholars think the sense of play to be so necessary that this must be an irr. form (iṣ ao. sb.) from div play (like a-ṣṭhaviṣam, in a Sūtra, from ṣṭhiv spit). ebhis: with the friends. āva hīye: ps. of 1. hā leave; I am left behind with abl. (cp. 201 A 1). uptās: pp. of vap strew. ākrata: 3. pl. $\bar{A}$. root ao. of kṛ, accented because still dependent on yād. Here we have a Jagatī Pāda interposed in a Triṣṭubh stanza (cp. p. 445, f. n. 7); the same expression, vācam akṛata, by ending a Pāda in vii. 103, 8 produces a Jagatī Pāda in a Triṣṭubh stanza. The final vowel of the vb. is here nasalized to avoid the hiatus at the end of the Pāda (cp. i. 35, 6 a); viii. 29, 6 a; see p. 23, f. n. 1). émi id: I go at once (p. 218). eṣāṁ: of the dice.

६ सभामिति कितवः पृक्मानो सभाम् । एति । कितवः । पृक्मानः ।
 जेष्यामीति तन्वाऽशूशुजानः । जेष्यामि । इति । तन्वा । शूशुजानः ।
 अचासो अस्व वि तिरन्ति कामं अचासः । अस्व । वि । तिरन्ति । कामम् ।
 प्रतिदीव्ने दधत आ हतानि ॥ प्रतिदीव्ने । दधतः । आ । हतानि ॥

6 sabhām eti kitavāḥ prchā-
māno,

jeṣyānīti, tanvā śūśujānaḥ.

akṣāśo āśya vī tiranti kāmam,
pratidivne dādhatā ā kṛtāni.

*The gambler goes to the assembly
hall, asking himself, 'shall I con-
quer', trembling with his body.
The dice run counter to his desire,
bestowing on his adversary at play
the lucky throws.*

tanvā: accent, p. 450, 2b. śūśujānas: as this pt. is the only form of the vb. occurring, and is itself only found in one other passage (also with tanvā), its exact meaning is doubtful; but it must express either fear or confidence. tiranti: 3. pl. pr. of tṛ cross. pratidivān: dec., 90, 3; dat. with verbs of giving (200 A 1). ā dadhatas: N. pl. pr. pt. of dhā (156, p. 181, top) agreeing with akṣāśas; with prp. following (p. 462, 13 a a). kṛtāni: probably in the specific sense of the highest throws, pl. of n. kṛtām.

✓ अचास इदं दुःशिनो नितोदिनो

निष्ठत्वा नस्तपनास्तापयिष्णवः ।

कुमारदेष्णा जयतः पुनर्हणो

मध्वा संपृक्ताः कितवस्य बर्हणा ॥

अचासः । इत् । अङ्कुशिनः । निऽतोदिनः ।

निऽष्ठत्वा नः । तपनाः । तापयिष्णवः ।

कुमारदेष्णाः । जयतः । पुनऽहनः ।

मध्वा । समऽपृक्ताः । कितवस्य । बर्हणा ॥

7 akṣāśa id aṅkuśīno nitodīno,
nikṛtvānas tāpanās tāpayiṣṇā-
vaḥ;

kumārādeṣṇā, jāyataḥ punar-
hāno,

mādhvā sāmpṛktāḥ kitavāsya
barhānā.

*The dice are hooked, piercing,
deceitful, burning and causing to
burn; presenting gifts like boys,
striking back the victors, sweetened
with honey by magic power over the
gambler.*

tāpayiṣṇāvas: causing the gambler to pain others by his losses.
kumārā-deṣṇās: giving gifts and then taking them back like children.
punarhānas: winning back from the winner, equivalent in sense
to the preceding word; Sandhi, 65 b. sāmpṛktās: pp. of pro mix.

८ त्रिपञ्चाशः क्रीळति व्रात एषां त्रिपञ्चाशः । क्रीळति । व्रातः । एषाम् ।
 देव इव सविता सत्यधर्मा । देवः इव । सविता । सत्यधर्मा ।
 उग्रस्य चिन्त्येव ना नमन्ते उग्रस्य । चित् । मन्ये । न । नमन्ते ।
 राजा चिदेभ्यो नम इत्कणोति ॥ राजा । चित् । एभ्यः । नमः । इत् ।
 कणोति ॥

8 tripañcāśāḥ kṛīḷati vrāta eṣāṃ, Their host of three fifties plays
 devā iva Savitā satyādharmā: like god Savitr whose laws are
 ugrāsya cin manyāve nā nam- true: they bow not before the wrath
 ante; of even the mighty; even a king
 rājā cid ebhyo nāma it kṛṇoti. pays them obeisance.

tripañcāśās: the evidence is in favour of interpreting this word as meaning consisting of three fifties, not consisting of fifty-three, as the number of dice normally used. devā iva Savitā: the point of the comparison is that the action of the dice is as independent of the will of others as the action of Savitr, who observes fixed laws of his own (iv. 53, 4; x. 139, 3), and whose will and independent dominion no being, not even Indra, Varuṇa, Mitra, Aryaman, Rudra can resist (ii. 38, 7. 9; v. 82, 2). nā: the only example in the RV. of the metrical lengthening of nā. namante, nāmas: with dat. (p. 311, k and 312, 2 a).

९ नीचा वर्तन्त उपरि स्फुरन्त्य नीचाः । वर्तन्ते । उपरि । स्फुरन्ति ।
 अहस्तासो हस्तवन्तं सहन्ते । अहस्तासः । हस्तवन्तम् । सहन्ते ।
 दिव्या अङ्गारा इरिणे नृप्ताः दिव्याः । अङ्गाराः । इरिणे । निःउभ्ताः ।
 शीताः सन्तो हृदयं निर्दहन्ति ॥ शीताः । सन्तः । हृदयम् । निः । दहन्ति ॥

9 nīcā vartanta, upāri sphuranti. They roll down, they spring up-
 ahastāso hāstavantaṃ sahante. ward. Though without hands, they
 divyā āṅgārā iriṇe nṛptāḥ, overcome him that has hands.
 śītāḥ sānto, hṛdayaṃ nīr dah- Divine coals thrown down upon
 anti. the gaming-board, being cold, they
 burn up the heart.

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Every Pada in this stanza contains an antithesis: *nīcā*—*upāri*; *ahastāsah*—*hastavantam*; *divyāḥ*—*īriṇe*; *śitāḥ*—*nīr dahanti*. *divyās*: alluding to their magic power over the gambler; cp. *barhṇā* in 7 d. *śūgarās*: the dice are compared with bits of charcoal lying in a hollow; cp. ŚB. v. 3, 1, 10: *adhidévanam vā agnis, tāsya eté 'ṅgārā yád akṣāḥ* the gaming-board is fire, the dice are its coals.

१० जाया तप्यते कितवस्य हीना
माता पुत्रस्य चरतः क्व स्वित् ।
ऋणावा विभ्यन्नमिच्छमानो
ऽन्येषामस्तमुप नक्तमेति ॥

10 jāyā tapyate kitavāsya hīnā,
mātā putrāsya cārataḥ kva svit.
ṛṇāvā bibhyad dhānam ichā-
māno,
anyēṣām āstam ūpa nāktam eti.

जाया । तप्यति । कितवस्य । हीना ।
माता । पुत्रस्य । चरतः । क्व । स्वित् ।
ऋणावा । विभ्यत् । धनम् । इच्छमानः ।
अन्येषाम् । अस्तम् । उप । नक्तम् । एति ॥

Forsaken the wife of the gambler
is grieved, the mother (too) of the
son that wanders who knows where.
Indebted, fearing, desiring money
he approaches at night the house of
others.

hīnā: pp. of *hā leave*. *putrāsya*: the gambler. *tapyate* must be supplied with *mātā*. *ṛṇā-vā*: lengthening of final *a* before *v* (15, 1 c). *bibhyat*: pr. pt. of *bhī fear*. *ūpa eti*: probably for the purpose of stealing, to explain c. *nāktam*: see 178, 2; 195 A 5 a.

११ स्त्रियं दृष्ट्वाय कितवं ततापा-
न्येषां जायां सुकृतं च योनिम् ।
पूर्वाह्निं अश्वान्युजो हि बध्नून्
सो अमेरन्ते वृषलः पपाद ॥

स्त्रियम् । दृष्ट्वाय । कितवम् । तताप ।
अन्येषाम् । जायाम् । सुकृतम् । च । यो-
निम् ।
पूर्वाह्नि । अश्वान् । युजो । हि । बध्नून् ।
सः । अमे । अन्ते । वृषलः । पपाद ॥

11 striyam dr̥ṣṭvāya kitavām ta-
tāpa,

anyēṣām jāyām, sūkṛtam ca

It pains the gambler when he
sees a woman, the wife of others,
and their well-ordered home. Since

pūrvāhṇé áśvān yuyujé hí ba- morning, he falls down (in the
bhrún, evening) near the fire, a beggar.
só agnór ánte vṛṣaláh papāda.

tatāpa: used impersonally with the acc.; this and the following two perfects may be translated as presents, because they express habitual actions continued into and included in the pr. (213 A a). dṛṣtvāya: gd. of dṛś see, agreeing with kitavām as the virtual subject (210). striyam (p. 88, β): jāyām as apposition, a woman who is the wife of others; that is, when he sees the wives of others and their comfortable homes, he is reminded of the unhappiness of his own wife and the bareness of his own home. áśvān: the brown dice are here figuratively called horses, which he yokes; that is, he begins a long spell of gambling with them. papāda: he consequently falls down, exhausted and overcome, on the ground beside the fire in the evening, having lost everything.

१२ यो वः सेनानीर्महतो गणस्य यः । वः । सेनाऽनीः । महतः । गणस्य ।
राजा व्रातस्य प्रथमो बभूव । राजा । व्रातस्य । प्रथमः । बभूव ।
तस्मै ह्यणोमि न धनां ह्यधि तस्मै । ह्यणोमि । न । धनां । ह्यधि ।
दशहं प्राचीस्तदृतं वदामि ॥ दश । अहम् । प्राचीः । तत् । अतम् ।
वदामि ॥

12 yó vaḥ senānīr maható gaṇásya, To him who as the general of
rájā vrátasya prathamó ba- your great throng, as king has
bhūva, become the first of your host, I
tāsmāi kṛṇomi, 'ná dhanā ru- stretch forth my ten fingers—
adhmi'; 'I withhold no money—this is truth
dāśāhām prācis, 'tád ṛtām va- I say'.
dāmi'.

yó vaḥ: no specific die is meant, the expression only implying a chief, in the abstract, of the total number of dice played with. dáśa kṛṇomi prāciḥ: I put the ten (sc. fingers) forward, that is, I stretch out my two hands. prācis: A. pl. f. of prāc, used predictively (198, 1). tásmāi: dat. of advantage (200 B 1). ná dhanā

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ruṇadhmi : that is, 'I have no money left for you ;' these words in sense come after *prācis*, expressing what is implied by that gesture. *rtām* : predicative, *I say this as true* (198, 1).

१३ अ॒र्चि॒र्मा दी॒व्यः ह॒षि॒मि॒च्छ॒ष॒स्व
वि॒त्त॒ र॒म॒स्व वृ॒ज्ज॒ म॒न्य॒मानः ।
तच्च॒ गा॒वः कि॒तव॒ तच्च॒ जा॒या
तन्ने॒ वि च॒ष्टे स॒वि॒ताय॒म॒र्यः ॥

अ॒र्चि॒ः । मा । दी॒व्यः । ह॒षि॒म् । इत् । ह॒ष॒स्व ।
वि॒त्ते । र॒म॒स्व । वृ॒ज्ज॒ । म॒न्य॒मानः ।
तच्च॒ । गा॒वः । कि॒तव॒ । तच्च॒ । जा॒या ।
तत् । मे॒ । वि । च॒ष्टे । स॒वि॒ता । अ॒यम् ।
अ॒र्यः ॥

13 akṣāir mā divyaḥ ; kṛṣīm it
kṛṣasva ;
vittē ramasva, bahū mānya-
mānaḥ ;
tātra gāvaḥ, kitava, tātra jāyā :
tān me vī caṣṭe Savitāyām
aryāḥ.

'Play not with dice ; ply thy
tillage ; rejoice in thy property,
thinking much of it ; there are thy
cattle, O gambler, there thy wife' :
this Savitr here, the noble, reveals
to me.

This stanza is spoken by the gambler, who in a-c quotes the advice of Savitr. *divyas* : 2. s. inj. of *div play* with *mā* (p. 240). *ramasva* : with loc. (204, 1 a). *tātra* : cattle and wife can be regained by acquiring wealth. *caṣṭe* : 3. s. pr. of *caṣ*. *me* : dat. (200 A c). *ayām* : as actually present. *aryās* : noble, as upholder of moral law.

१४ मि॒त्रं ह॒णु॒ध्वं खलु॑ मृ॒क॒तां नो॑
मा॒ नो॑ घो॒रेण॑ च॒रता॑भि धृ॒ष्णु ।
नि वो॑ नु म॒न्युर्वि॒शता॑म॒राति॑
अ॒न्यो ब॒धूणां॑ प्र॒सि॒तौ न्व॒क्षु ॥

मि॒त्रम् । ह॒णु॒ध्वम् । खलु॑ । मृ॒क॒तं । नः॑ ।
मा । नः॑ । घो॒रेण॑ । च॒रत॑ । अ॒भि । धृ॒ष्णु ।
नि । वः॑ । नु । म॒न्युः । वि॒श॒ता॒म् ।
अ॒रा॒तिः ।
अ॒न्यः । ब॒धूणा॑म् । प्र॒सि॒तौ । नु । अ॒क्षु ॥

14 mitrām kṛṇudhvam khālu, mṛ-
lātā no.

mā no ghorēṇa caratābhī dhr-
ṣṇu.

Pray make friendship, be gracious
to us. Do not forcibly bewitch us
with magic power. Let your wrath,
your enmity now come to rest. Let

nī vo nū manyūr viśatām, *another now be in the toils of the*
ārātir. *brown ones.*

anyó babhrūṇām prásitau nū
astu.

mṛlātā (2. pl. ipv. of mṛd, p. 3, n. 2): accented as beginning a new sentence; with final vowel metrically lengthened. nas: dat. (p. 311, f). carata abhī: with prp. following the vb. (p. 468, 20 A). dhṛṣṇú: acc. adv. (p. 301, b). In this final stanza the gambler adjures the dice to release him from their magical power.

26 PŪRUṢA

There are six or seven hymns dealing with the creation of the world as produced from some original material. In the following one, the well-known Puruṣa-sūkta or Hymn of Man, the gods are the agents of creation, while the material out of which the world is made is the body of a primaeval giant named Puruṣa. The act of creation is here treated as a sacrifice in which Puruṣa is the victim, the parts when cut up becoming portions of the universe. Both its language and its matter indicate that it is one of the very latest hymns of the Rigveda. It not only presupposes a knowledge of the three oldest Vedas, to which it refers by name, but also, for the first and only time in the Rigveda, mentions the four castes. The religious view is moreover different from that of the old hymns, for it is pantheistic: 'Puruṣa is all this world, what has been and shall be'. It is, in fact, the starting-point of the pantheistic philosophy of India.

x. 90. Metre: Anuṣṭubh; 16 Triṣṭubh.

१ सहस्रशीर्षा पुरुषः
सहस्राक्षः सहस्रपात् ।
स भूमिं विश्वतो वृत्वा-
त्यतिष्ठद्दशान्गुलम् ॥

सहस्रशीर्षा । पुरुषः ।
सहस्रः अक्षः । सहस्रपात् ।
सः । भूमिम् । विश्वतः । वृत्वा ।
अति । अतिष्ठत् । दशः अङ्गुलम् ॥

1 sahasraśīrṣā Pūruṣaḥ,
sahasrākṣaḥ, sahasrapāt.
sā bhūmim viśvāto vṛtvā,
āty atisthad daśaṅgulām.

Thousand-headed was Puruṣa,
thousand-eyed, thousand-footed. He
having covered the earth on all
sides, extended beyond it the length
of ten fingers.

sahasraśīrṣā &c.: that is, having innumerable heads, eyes, and feet, as representing all created beings (cp. 2). sahasrākṣās: of the very numerous Bv. cds. formed with sahasra this and sahasra-arghā are the only ones with irr. accent (cp. p. 455, 10 c). daśāṅgulām: probably only another way of expressing that his size was greater even than that of the earth. atīṣṭhat: ipf. of sthā stand

२ पुरुष एवेदं सर्वं
यद्भूतं यच्च भव्यम् ।
उतामृतत्वस्थेऽनो
यदन्ननातिरोहति ॥

पुरुषः । एव । इदम् । सर्वम् ।
यत् । भूतम् । यत् । च । भव्यम् ।
उत् । अमृतत्वस्थं । ईशानः ।
यत् । अन्नैर्न । अतिरोहति ॥

2 Pūruṣa evédam sārvaṁ
yād bhūtām yāc ca bhavyam.
utāmṛtatvāsyéśāno,
yād ānna-nātiróhati.

*Puruṣa is this all, that has been
and that will be. And he is the
lord of immortality, which he grows
beyond through food.*

Puruṣa is coextensive with the whole world including the gods. bhavyam: a late and irregular cadence. amṛtatvāsyā: of the immortals, the gods. yād: there is some doubt as to the construction of d; the parallelism of áty atīṣṭhat in 1 d and of áty aricyata in 5 c indicates that Pūruṣa is the subject and yād (the gods) the object, and that the former exceeds the latter ānna, that is, by means of sacrificial food. The words have also been interpreted to mean: *who (the gods) grow up by (sacrificial) food; or, and of that which grows by food, that is, creatures other than the gods.* In these interpretations the meaning of áti does not seem to be sufficiently brought out.

३ एतावानस्य महिमा-
तो ज्यायांश्च पूरुषः ।
पादोऽस्य विश्वा भूतानि
त्रिपादस्यामृतं दिवि ॥

एतावान् । अस् । महिमा ।
अतः । ज्यायान् । च । पूरुषः ।
पादः । अस् । विश्वा । भूतानि ।
त्रिपात् । अस् । अमृतम् । दिवि ॥

3 etāvān asya mahimā,
áto jyāyāś ca Pūruṣah.

*Such is his greatness, and more
than that is Pūruṣa. A fourth of*

pādo 'sya vīśvā bhūtāni;
tripād asyāmṛtaṃ divī.

him is all beings, three-fourths
of him are what is immortal in
heaven.

etāvān asya : irr. Sandhi for etāvāṃ asya (occurring also in x. 85, 45: putrān ā), is a sign of lateness, this being the regular post-Vedic Sandhi (39). ātas : equivalent to an ab. after the cpv. (201, 3). jyāyāms ca : on the Sandhi, see 40 a. Pūruṣas : a metrical lengthening for Pūruṣas (cp. the Pada text) to avoid a sequence of four short syllables, cp. 5 b. amṛtaṃ : equivalent to amṛtatvá.

४ त्रिपादूर्ध्व उदैत्पुरुषः
पादोऽस्येहामवत्पुनः ।
ततो विष्वङ् व्यक्रामत
साशनानशुने अभि ॥

त्रिऽपात् । ऊर्ध्वः । उत । ऐत् । पुरुषः ।
पादः । अस्य । इह । अभवत् । पुनरिति ।
ततः । विष्वङ् । वि । अक्रामत् ।
साशनानशुने इति । अभि ॥

4 tripād ūrdhvā úd ait Pūruṣaḥ;
pādo 'syehābhavat pūnaḥ.
tāto vīśvaṃ ví akrāmat
sāśanānaśané abhi.

With three quarters Pūruṣa
rose upward; one quarter of him
here came into being again. Thence
he spread asunder in all directions
to what eats and does not eat.

úd ait (3. s. ipf. of i go, p. 130) : to the world of immortals. ihá : in this world. pūnar : that is, from his original form. tātas : from the earthly quarter. ví akrāmat abhi : distributed himself to, developed into. sāśana-anaśané : animate creatures and inanimate things; this cd. represents the latest stage of Dvandvas in the RV. (186 A 1, end).

५ तस्माद्विराज्जायत
विराजो अधि पूरुषः ।
स जातो अत्यरिच्यत
पञ्चाङ्गमिमथो पुरः ॥

तस्मात् । विऽराट् । अजायत् ।
विऽराजः । अधि । पूरुषः ।
सः । जातः । अति । अरिच्यत् ।
पञ्चात् । भूमिम् । अथो इति । पुरः ॥

5 tasmād Virāḷ ajāyata,
Virāḷō ādhi Pūruṣaḥ.
sā jāto'āty aricyata
pascād brāhmim ātho purāḥ.

From him Virāj was born, from
Virāj Puruṣa. When born he
reached beyond the earth behind
and also before.

tasmād: from the undeveloped quarter of Puruṣa. Virāḷ: as
intermediate between the primaeval Puruṣa and the evolved Puruṣa;
cp. x. 72, 4: Āditer Dākṣo ajāyata, Dākṣād u Āditiḥ pāri from
Āditi Dakṣa was born, and from Dakṣa Āditi. On the Sandhi, see
p. 3, n. 2. With cd cp. 1 cd. ātho: 24.

६ यत्पुरुषेण हविषा
देवा यज्ञमर्तन्वत।
वसन्तो अस्यासीदाज्यं
ग्रीष्म इध्मः शरद्धविः ॥

यत् । पुरुषेण । हविषा ।
देवाः । यज्ञम् । अर्तन्वत ।
वसन्तः । अस्थ । आसीत् । आज्यम् ।
ग्रीष्मः । इध्मः । शरत् । हविः ॥

6 yāt Pūruṣeṇa haviṣā
devā yajñām ātanvata,
vasantō asyāsīd ājyam,
grīṣmā idhmāḥ, śarād dhaviḥ.

When the gods performed a sacri-
fice with Puruṣa as an oblation,
the spring was its melted butter,
the summer its fuel, the autumn its
oblation.

Here the gods are represented as offering with the evolved Puruṣa
an ideal human sacrifice to the primaeval Puruṣa. ātanvata: 3. pl.
ipf. Ā. of tan stretch; this vb. is often used figuratively in the sense
of to extend the web of sacrifice = to carry out, perform. dhavis: 54.

७ तं यज्ञं बर्हिषि प्रौचन्
पुरुषं जातमग्रतः ।
तेन देवा अयजन्त
साध्या ऋषयश्च ये ॥

तम् । यज्ञम् । बर्हिषि । प्र । औचन् ।
पुरुषम् । जातम् । अग्रतः ।
तेन । देवाः । अयजन्त ।
साध्याः । ऋषयः । च । ये ॥

7 tām yajñam barhiṣi praukṣan

That Puruṣa, born in the begin-
ning, they besprinkled as a sacrifice

tóna devá ayajanta,
sādhyá řṣayaś ca yé.

on the strew: with him the
gods, the Sādhyas, and the seers
sacrificed.

jātām agratás: the evolved Puruṣa, born from Virāḥ (5 b), the same as in 6 a. prá-aukṣan: 3. pl. ipf. of 1. ukṣ *sprinkle*. ayaj-
anta: = yajñām átanvata in 6 b. Sādhyás: an old class of divine
beings (here probably in apposition to devás), cp. 16 d. řṣayaś ca
yé: and those who were seers, a frequent periphrastic use of the
rel. = simply řṣayas.

८ तस्माद्यज्ञात्सर्वजुतः

संभृतं पृषदाज्यम् ।

पशून्तांश्च वायव्यान्

आरण्यान्ग्राम्याश्च ये ॥

तस्मात् । यज्ञात् । सर्वजुतः ।

समभृतम् । पृषत् आज्यम् ।

पशून् । तान् । चक्रे । वायव्यान् ।

आरण्यान् । ग्राम्याः । च । ये ॥

8 tásrnād yajñāt sarvahuṭaḥ
sāmbhṛtam pṛṣadājiām:
paśún tāmś cakre vāavyān,
āraṇyān, grāmiāś ca yé.

From that sacrifice completely
offered was collected the clotted
butter: he made that the beasts of
the air, of the forest, and those
of the village.

tásrnād: ab. of the source (201 A 1). sāmbhṛtam: as finite vb.
pṛṣad-ājiām: accent, p. 455, 10 d 1. paśún; Sandhi, 40, 2. tāmś:
attracted to paśún for tát (pṛṣadājiām); Sandhi, 40, 1 a. vāavyān:
one of the rare cases where the independent Svarita remains in
pronunciation (p. 448, 1); ān here remains unaffected by Sandhi
because it is at the end of a Pāda (p. 31, f. n. 3); this is one of several
indications that the internal Pādas (those within a hemistich) as well
as the external Pādas were originally independent (cp. p. 465, f. n. 4).
āraṇyān: that is, wild. grāmiāś ca yé = grāmyān, that is, tame;
cp. řṣayaś ca yé in 7 d.

९ तस्माद्यज्ञात्सर्वजुतः

ऋचः सामानि जज्ञिरे

इन्द्रांसि जज्ञिरे तस्माद्

यजुस्तस्माद्जायत ॥

तस्मात् । यज्ञात् । सर्वजुतः ।

ऋचः । सामानि । जज्ञिरे ।

इन्द्रांसि । जज्ञिरे । तस्मात् ।

यजुः । तस्मात् । जायत ॥

9 tasmād yajñāt sarvaḥūta
 ṛcaḥ sāmāni jajñire;
 chāndāmsi jajñire tasmād;
 yájus tásme'ad ajāyata.

From that sacrifice completely
 offered were born the hymns and
 the chants; the metres were born
 from it; the sacrificial formula
 was born from it.

ṛcas: the Rigveda. sāmāni: the Sāmaveda. jajñire: 3. pl. pf.
 Ā. of jan beget. yájus: the Yajurveda. This is the first (implicit)
 mention of the three Vedas. The AV. was not recognized as the
 fourth Veda till much later.

१० तस्मादश्वं अजायन्त
 ये के चोभयादतः ।
 गावो ह जज्ञिरे तस्मात्
 तस्माज्जाता अजावयः ॥

तस्मात् । अश्वः । अजायन्त ।
 ये । के । च । उभयादतः ।
 गावः । ह । जज्ञिरे । तस्मात् ।
 तस्मात् जाताः । अजावयः ॥

10 tasmād ásvā ajāyanta
 yé ké ca ubhayádataḥ.
 gāvo ha jajñire tasmāt;
 tasmāj jātā ajāvāyaḥ.

From that arose horses and all
 such as have two rows of teeth.
 Cattle were born from that; from
 that were born goats and sheep.

yé ké ca: whatever animals besides the horse, such as asses and
 mules, have incisors above and below. ajāvāyas: a pl. Dv. (186 A 2);
 Dvandvas are not analysed in the Pada text.

११ यत्पुरुषं व्यदधुः
 कतिधा वकल्पयन् ।
 मुखं किमस्य कौ बाहू
 का ऊरु पादा उच्येते ॥

यत् । पुरुषम् । वि । व्यदधुः ।
 कतिधा । वि । अकल्पयन् ।
 मुखम् । किम् । अस्य । कौ । बाहू इति ।
 कौ । ऊरु इति । पादा । उच्येते इति ॥

11 yát Púruṣam viádadhuḥ,
 katidhá ví akalpayan ?
 múkham kim asya ? káu bāhū ?
 ká ūrú pādā ucyete ?

When they divided Puruṣa, into
 how many parts did they dispose
 him? What (did) his mouth (be-
 come)? What are his two arms,
 his two thighs, his two feet called?

vi-ādadhur: when the gods cut up Puruṣa as the victim; here the Padapāṭha again (see note on viii. 48, 2 a, 10 c) accents the prp. in a subordinate clause (p. 469, 20 B). káu: the dual ending au for the normal ā before consonants (cp. note on x. 14, 10 a), kâ and pādā before ū: 22. ucyete: 3. du. pr. ps. of vac *speak*: Pragr̥hya, 26 b.

१२ ब्राह्मणोऽस्य मुखमासीद्

बाहू राजन्यः कृतः ।

ऊरू तदस्य यद्वैश्वः

पद्भ्यां शूद्रो अजायत ॥

ब्राह्मणः । अस्य । मुखम् । आसीत् ।

बाहू इति । राजन्यः । कृतः ।

ऊरू इति । तत् । अस्य । यत् । वैश्वः ।

पद्भ्याम् । शूद्रः । अजायत ॥

12 brāhmaṇo 'sya mūkham āsīd,

bāhū rājanīḥ kṛtāḥ;

ūrū tād asya yād vaiśyaḥ;

padbhyām śūdrō ajāyata.

*His mouth was the Brāhman,
his two arms were made the warrior,
his two thighs the Vaiśya; from
his two feet the Śūdra was born.*

In this stanza occurs the only mention of the four castes in the RV. brāhmaṇo 'sya: Sandhi accent, p. 465, 17, 3. rājanyās: predicative nom. after a ps. (196 b). kṛtās attracted in number to rājanyāḥ, for kṛtāu (cp. 194, 3). yād vaiśyas: the periphrastic use of the rel. (cp. 7 d and 8 d), lit. *his two thighs became that which was the Vaiśya*. padbhyām: abl. of source (77, 3 a, p. 458, 1).

१३ चन्द्रमा मनसो जातश्च

चक्षोः सूर्यो अजायत ।

मुखादिन्द्राग्निश्च

प्राणाद्वायुरजायत ॥

चन्द्रमाः । मनसः । जातः ।

चक्षोः । सूर्यः । अजायत ।

मुखात् । इन्द्रः । च । अग्निः । च ।

प्राणात् । वायुः । अजायत ॥

13 candramā mānaso jātās;

cākṣoḥ sūryo ajāyata;

mūkhād īndraś ca Agnīś ca,

prāṇād Vāyūr ajāyata.

*The moon was born from his
mind; from his eye the sun was
born; from his mouth Indra and
Agni, from his breath Vāyu was
born.*

Note that *candrā-mās* is not analysed in the Pada text. *cākṣos*: ab. of *cākṣu* used only in this passage = the usual *cākṣus*; in the Funeral Hymn (x. 16, 3) *sūryas* and *cākṣus*, *vātas* and *ātmā* are also referred to as cognate in nature.

१४ नाभ्यां आसीदुत्तरि च
शीर्ष्णौ द्यौः समवर्तत ।
पद्भ्यां भूमिर्दिशः श्रोत्रात्
तथा लोकौ अकल्पयन् ॥

14 nābhyā āsīd antāriṣam;
śīrṣṇó dyáuḥ sām avartata;
padbhyām bhūmir, diśaḥ śrō-
trāt:
tāthā lokāṁ akalpayan.

nābhyās: ab. of *nābhi* inflected according to the ī dec. (p. 82 a).
śīrṣṇās: ab. of *śīrṣān* (90, 1 a; p. 458, 2). *sām avartata*: this vb. is to be supplied in c; cp. *ādhi sām avartata* in x. 129, 4. *akalpa-*
yan: ipf. cs. of *klp*; *they* (the gods) *fashioned*.

नाभ्याः । आसीत् । अन्तरिक्षम् ।
शीर्ष्णः । द्यौः । सम । अवर्तत ।
पद्भ्याम् । भूमिः । दिशः । श्रोत्रात् ।
तथा । लोकान् । अकल्पयन् ॥

*From his navel was produced
the air; from his head the sky was
evolved; from his two feet the earth,
from his ear the quarters: thus
they fashioned the worlds.*

१५ सप्तास्त्रासन्परिधयः
त्रिः सप्त समिधः कृताः ।
देवा यद्यज्ञं तन्वाना
अबध्नन्पुरुषं पशुम् ॥

15 saptāsyāsan paridhāyas;
triḥ saptā samīdhaḥ kṛtāḥ;
devā yád, yajñām tanvānā,
ābadhnan Pūruṣam paśum.

paridhāyas: the green sticks put round the sacrificial fire to fence it in, generally three in number. *saptā*: as a sacred number. *tanvānās*: cp. 8 b. *ābadhnan*: 3. pl. ipf. of *bandh*; cp. *pūruṣeṇa* *haviṣā* in 6 a and *tām yajñām Pūruṣam* in 7 a b. *paśum*: as appo-

सप्त । अस्त्रां आसन् । परिधयः ।
त्रिः । सप्त । समिधः । कृताः ।
देवाः । यत् । यज्ञम् । तन्वानाः ।
अबध्नन् । पुरुषम् । पशुम् ॥

*Seven were his enclosing sticks;
thrice seven were the faggots made,
when the gods performing the sacri-
fice bound Puruṣa as the victim.*

१६ यज्ञेन यज्ञमयजन्त देवास
तानि धर्माणि प्रथमान्यासन् ।
ते ह नाकं महिमानः सचन्त
यत्र पूर्वं साध्याः सन्ति देवाः ॥

यज्ञेन । यज्ञम् । अयजन्त । देवाः ।
तानि । धर्माणि । प्रथमानि । आसन् ।
ते । ह । नाकम् । महिमानः । सचन्त ।
यत्र । पूर्वं । साध्याः । सन्ति । देवाः ॥

16 yajñéna yajñám ayajanta de-
vās :

tāni dhārmāṇi prathamāni āsan.
té ha nākaṁ mahimānaḥ sa-
canta,

yātra pūrve Sādhyāḥ śānti,
devāḥ.

*With the sacrifice the gods sacri-
ficed to the sacrifice: these were
the first ordinances. These powers
reached the firmament where are
the ancient Sādhyas, the gods.*

ayajanta: this vb. ordinarily takes the acc. of the person wor-
shipped and the inst. of that with which he is worshipped (308, 1 f);
the meaning here is: they sacrificed to Puruṣa (here appearing as
a sacrifice, like Viṣṇu in the Brāhmaṇas) with the sacrifice in which
he was the victim. té mahimānaḥ: probably the powers residing
in the sacrifice. This stanza is identical with i. 164, 50.

२७ RĀTRĪ

The goddess of night, under the name of Rātrī is invoked in only one
hymn (x. 127). She is the sister of Uṣas, and like her is called a daughter
of heaven. She is not conceived as the dark, but as the bright starlit night.
Decked with all splendour she drives away the darkness. At her approach
men, beasts, and birds go to rest. She protects her worshippers from the
wolf and the thief, guiding them to safety. Under the name of nāktā n.,
combined with uṣās, Night appears as a dual divinity with Dawn in the
form of Uṣāsā-nāktā and Nāktōṣāsā, occurring in some twenty scattered
stanzas of the Rīgveda.

x. 127. Metre: Gāyatrī.

रात्री ख्यदायती

पुत्रा देव्यं चमिः ।

विश्वं अधि त्रियोऽधित ॥

रात्री । वि । अख्यत् । आऽयती ।

पुत्रा । देवी । अचमिः ।

विश्वः । अधि । त्रियः । अधित ॥

1 Rātrī vī akhyad āyati
purutrā devī akṣābhiḥ:
vīśvā ādhi śrīyo 'dhita.

Night approaching has looked
forth in many places with her eyes:
she has put on all glories.

vī akhyat: a ao. of khyā see (147 a 1). ā-yati: pr. pt. f. of ā+i go (95 a). devī: accent, p. 450, b; metre, p. 437, a 4. akṣābhis: 99, 4; the eyes are stars. ādhi adhita: root ao. Ā. of dhā put (148, 1 a). śrīyas (A. pl. of śrī; 100 b, p. 87); the glories of starlight.

२ अ॒र्वा॒प्रा॒ अम॑र्त्या
नि॒वतो॑ दे॒व्यु॒द॒तः ।
ज्योति॑षा बाधते॒ तमः॑ ॥

आ । उ॒र । अ॒प्रा । अम॑र्त्या ।
नि॒वतः॑ । दे॒वी । उ॒त॒वतः॑ ।
ज्योति॑षा । बा॒धते॒ । तमः॑ ॥

2 ā urv āprā āmartiā
nivāto devī udvātaḥ:
jyōtiṣā bādhatē tāmaḥ.

The immortal goddess has per-
vaded the wide space, the depths,
and the heights: with light she
drives away the darkness.

ā aprās: 3. s. s. ao. of prā fill (144, 5). devī: cp. 1 b. jyōtiṣā:
with starlight.

३ नि॒व॒ स्वसा॑रम॒स्कृतो॑-
पसं॑ दे॒व्याय॑ती ।
अपे॑दु॒ हासते॒ तमः॑ ॥

निः । जुं इति॑ । स्वसा॑रम् । अ॒हृत॑ ।
उ॒षसं॑ । दे॒वी । आ॒य॒ती ।
अप॑ । इत् । जुं इति॑ । हा॒सते॒ । तमः॑ ॥

8 nīr u svāsāram askṛta
Uṣāsam devī āyati:
āpéd u hāsate tāmaḥ.

The goddess approaching has
turned out her sister Dawn; away
too will go the darkness.

nīr askṛta: 3. s. root ao. of kṛ do; the s is here not original (Padapāṭha akṛta), but is probably due to the analogy of forms such as niṣ-kuru (AV.); it spread to forms in which kṛ is compounded with the prps. pári and sám (pariṣkṛvānti, páriṣkṛta, sámśkṛta). Uṣāsam: Dawn here used in the sense of daylight (dec., 83, 2 a). nīr u — āpa id u: in the second clause the pcl. is used anaphorically

darkness will also be dispelled by the starlight (cp. 2 c). hāsate: 3. s. sb. Ā. of the s ao. of 2. hā go forth (p. 162, 2).

४ सा नी अद्य यस्या वयं
नि ते यामन्नविच्छहि ।
वृत्ते न वसन्ति वयः ॥

सा । नः । अद्य । यस्याः । वयम् ।
नि । ते । यामन् । अविच्छहि ।
वृत्ते । न । वसन्तिम् । वयः ॥

4 sâ nō adyā, yāsyā vayām
nī te yāmann āvikṣmahi,
vṛkṣē nā vasatim vāyah.

So to us to-day thou (hast ap-
proached), at whose approach we
have come home, as birds to their
nest upon the tree.

sâ: p. 294, b; a vb. has here to be supplied, the most natural one being *hast come*, from āyatī in 3 b. yāsyās . . te for tvām yāsyās, a prs. prn. often being put in the rel. clause. yāman: loc. (90). nī . . āvikṣmahi: s ao. Ā., *we have turned in* (intr.). vasatim: governed by a cognate vb. to be supplied, such as *return to*. vāyas: N. pl. of *vi bird* (99, 3 a).

५ नि ग्रामांसो अविच्छत
नि पद्वन्तो नि पक्षिणः ।
नि श्रेणासंसिदर्थिनः ॥

नि । ग्रामांसः । अविच्छत ।
नि । पद्वन्तः । नि । पक्षिणः ।
नि । श्रेणासंसिदर्थिनः ॥

5 nī grāmāsō avikṣata,
nī padvānto, nī pakṣiṇaḥ,
nī śyenāśas cid arthīnaḥ.

Home have gone the villages,
home creatures with feet, home those
with wings, home even the greedy
hawks.

nī avikṣata: 3. pl. Ā. s ao. of viś enter. grāmāsas: = villagers. nī: note the repetition of the prp. throughout, in place of the cd. vb.: a common usage.

६ यावया वृक्षं वृक्षं
यवय स्तेनमृष्ये ।
अथा नः सुतरा भव ॥

यवय । वृक्षम् । वृक्षम् ।
यवय । स्तेनम् । ऊर्ष्ये ।
अथा । नः । सुतरा । भव ॥

6 yāváyā vṛkīam vṛkām,
yaváya stenám, ūrmie;
áthā naḥ sutārā bhava.

Ward off the she-wolf and the
wolf, ward off the thief, O Night;
so be easy for us to pass.

yāváyā: cs. of *yu* separate; this and other roots ending in *ú*, as well as in *i*, *ṛ*, may take *Guṇa* or *Vṛddhi* in the cs. (168, 1 c), but the *Padapāṭha* invariably gives *yavaya*; the final vowel is metrically lengthened (in *b* it is long by position before *st*). *vṛkyām*: accent, p. 450, 2 b. *áthā*: final metrically lengthened (cp. p. 214).

७ उप मा पेपिंशत्तमः
हृणं व्यक्तमस्थित ।
उष ऋणैव यातय ॥

उप । मा । पेपिंशत् । तमः ।
हृणम् । विऽञ्जक्तम् । अस्थित ।
उषः । ऋणाऽइव । यातय ॥

7 úpa mā pépiśat támaḥ,
kṛṣṇám, víaktam asthita:
Úṣa ṛṇéva yātaya.

The darkness, thickly painting,
black, palpable, has approached me:
O Dawn, clear it off like debts.

úpa asthita: 3. s. *Ā*. of root *ao*. of *sthā* stand. *pépiśat*: int. pr. pt. of *piś* paint, as if it were material. *úṣas*: Dawn, as a counter-part of Night, is invoked to exact = remove the darkness from *Rātrī*, as one exacts money owing. In hymns addressed to a particular deity, another who is cognate or in some way associated, is not infrequently introduced incidentally. *yātaya*: cs. of *yat*.

८ उप ते गा इवाकरं
वृणीष्व दुहितर्दिवः ।
रात्रि स्तोमं न जिग्युषे ॥

उप । ते । गाऽइव । आ । अकरम् ।
वृणीष्व । दुहितः । दिवः ।
रात्रि । स्तोमम् । न । जिग्युषे ॥

8 úpa te gā ivākaram,
vṛṇīṣvā, duhitar divaḥ,
Rātrī, stómam ná jigryuṣe.

Like kine I have delivered up to
thee a hymn—choose it O daughter
of heaven, O Night—like a song of
praise to a victor.

úpa á akaram (1. s. root *ao*. of *kr*): I have driven up for thee my song of praise, as a herdsman delivers up in the evening the cows which he has herded since the morning; cp. i. 114, 9, *úpa te stómān*

paśupā iva ākaram I have driven up songs of praise for thee like a
herdsman. vṛṇīṣvā: 2. s. ipv. ā. from vṛ choose. b is parenthetical.
stómam is to be supplied with ākaram. jig-yúṣe: dat. of pf. pt. of
ji conquer (157 b a).

२४ HYMN OF CREATION

In the following cosmogonic poem the origin of the world is explained as the evolution of the existent (sát) from the non-existent (ásat). Water thus came into being first; from it was evolved intelligence by heat. It is the starting-point of the natural philosophy which developed into the Sāṅkhya system.

x. 129. Metre: Triṣṭubh.

१ नासदासीन्नो सदासीत्तदानीं
नासीद्द्रवो नो व्योमा परो यत् ।
किमावरीवः कुह कस्य शर्मन्
अम्भः किमासीद्गहनं गभीरम् ॥

न । असत् । आसीत् । नो इति । सत् ।
आसीत् । तदानीम् ।
न । आसीत् । रजः । नो इति । विऽओम् ।
परः । यत् ।
किम् । आ । अवरोवरिति । कुह । कस्य ।
शर्मन् ।
अम्भः । किम् । आसीत् । गहनम् । ग-
भीरम् ॥

1 náśad āsīn, nó sád āsīt tadā-
nīm;
náśīd rájo nó víomā paró yát.
kim āvarīvaḥ? kúha? kásya
śármann?
āmbhaḥ kīm āsīd, gáhanam ga-
bhīrám?

There was not the non-existent
nor the existent then; there was
not the air nor the heaven which is
beyond. What did it contain?
Where? In whose protection?
Was there water, unfathomable,
profound?

Cf. ŚB. x. 5, 3, 1: ná_jiva vá idám ágróśśad āsīd ná_jiva sád
āsīt verily this (universe) was in the beginning neither non-existent nor
existent as it were. tadānīm: before the creation. āsīt: the usual

form of the 3. s. ipf. of as *be*; the rarer form occurs in 3 b. *nó*: for *ná u* (24). *viómā*: the final vowel metrically lengthened (cp. p. 440, 4 B). *parás*: adv.; on the accent cp. note on ii. 35, 6 c. *ā avariṣar*: 3. s. ipf. int. of *vṛ* *cover* (cp. 173, 3); what did it *cover up* = *conceal* or *contain*? *kūha*: *where* was it? *kásya śárman*: who guarded it? *kím*: here as an inter. pcl. (p. 225). *ám̐bhas*: cp. 3 b, and TS., *āpo vā idám āgre salilám āsīt* *this* (universe) *in the beginning* was the *waters, the ocean*.

१ न मृत्युरासीदमृतं न तर्हि
न रात्र्या अहं आसीत्प्रकेतः ।
आनीदवातं स्वधया तदेकं
तस्माद्धान्यन्न परः किं चनास ॥

न । मृत्युः । आसीत् । अमृतम् । न । तर्हि ।
न । रात्र्याः । अहः । आसीत् । प्रऽकेतः ।
आनीत् । अवातम् । स्वधया । तत् । एकम् ।
तस्मात् । ह । अन्यत् । न । परः । किम् ।
चन । आस ॥

२ ná mṛtyúr āsīd, amṛtam ná
tārhi.
ná rātrīā áhna āsīt praketaḥ.
ānīd avatām svadhāyā tād
ékaṁ.
tāsmād dhānyān ná parāḥ kīm
canāsa.

There was not death nor im-
mortality then. There was not the
beacon of night, nor of day. That
one breathed, windless, by its own
power. Other than that there was
not anything beyond.

rātryās: gen. of rātrī (p. 87). áhnas: gen. of áhan (91, 2).
ānīt: 3. s. ipf. of an *breathe* (p. 143, 3 a). tāsmād: governed by
anyád (p. 317, 3). dha for ha: 54. anyān ná: 33. parás: cp.
note on 1 b. āsa: pf. of as *be* (135, 2).

३ तम आसीत्तमसा गूहमग्रे
ऽप्रकेतं सलिलं सर्वमा इदम् ।
तुष्टेनाभ्वपिहितं यदासीत्
तपसस्तन्महिना जायतैकम् ॥

तमः । आसीत् । तमसा । गूहम् । अग्रे ।
अप्रऽकेतम् । सलिलम् । सर्वम् । आः ।
इदम् ।
तुष्टेन । आभु । अपिऽहितम् । यत् ।
आसीत् ।
तपसः । तत् । महिना । अजायत् । एकम् ॥

३ *tāma āsīt tāmasā gūlhām āgre;*
apraketām salilām sārvaṃ ā
idām.
tuchyénābhū āpihitam yād āsīt,
tāpasas tām mahinājāyataikam.

Darkness was in the beginning
hidden by darkness; indistinguish-
able, this all was water. That
which, coming into being, was
covered with the void, that One
arose through the power of heat.

gūlhām: pp. of *guh* *hide* (69 c, cp. 3 b γ, p. 3 and 13). *ās*: 3. s. ipf. of *as* *be* (p. 142, 2 b); this form is also found twice (i. 85, 1. 7) alternating with *āsīt*. *b* is a *Jagati* intruding in a *Tristubh* stanza (cp. p. 445, f. n. 7). *ābhū*: the meaning of this word is illustrated by *ā-babhūva* in 6 d and 7 a. *mahinā* = *mahimnā* (90, 2, p. 69).

४ कामस्तदग्रे समवर्तताधि
मनसो रेतः प्रथमं यदासीत् ।
सतो बन्धुमसति निर्विन्दन्
हृदि प्रतीया कवयो मनीषा ॥

कामः । तत् । अग्रे । सम् । अवर्तत ।
अधि ।
मनसः । रेतः । प्रथमम् । यत् । आसीत् ।
सतः । बन्धुम् । असति । निः । अविन्दन् ।
हृदि । प्रतिऽइष्य । कवयः । मनीषा ॥

4 *kāmas tād āgre sām avarta-*
tādhi,
mānaso rétaḥ prathamām yād
āsīt.
sató bāndhum āsati nīr avindan
hṛdī pratiṣyā kavāyo manīṣā.

Desire in the beginning came
upon that, (desire) that was the
first seed of mind. Sages seeking
in their hearts with wisdom found
out the bond of the existent in the
non-existent.

ādhi sām avartata: 3. s. ipf. *Ā.* of *vṛt* *turn*, with *sām* *come into being*; *ādhi* *upon* makes the verb transitive = *come upon, take possession of*. *tād* *that* = *tād ékam* in 2 c, the unevolved universe. One of the two prps. here is placed after the vb. (cp. 191 f, and p. 468, 20 A a). *yād*: referring to *kāmas* is attracted in gender to the predicate n. *rétaḥ*. *satás*: they found the origin of the evolved world in the unevolved. *prati-ṣyā*: the gd. in *ya* has often a long final vowel (164, 1) which is always short in the *Padapāṭha*. *manīṣā*: inst. of *f.* in *-ā* (p. 77).

५ तिरश्चीनो विततो रश्मिरेषाम् तिरश्चीनः । वित्ततः । रश्मिः । एषाम् ।
 अधः सिंदासीऽदुपरि सिंदा अधः । स्वि । आसीऽत् । उपरि । स्वि ।
 सीऽत् । आसीऽत् ।
 रेतोधा आसन्महिमान आसन् रेतःऽधाः । आसन् । महिमानः । आसन् ।
 स्वधा अवस्तात्प्रयतिः परस्तात् स्वधा । अवस्तात् । प्रयतिः । परस्तात् ॥

5 tiraścīno vītaṭo raśmīr eṣām :
 adhāḥ svid āsīḥ, upāri svid
 āsīḥ
 retodhā āsan, mahimāna āsan ;
 svadhā avāstāt, prāyatīḥ parās-
 tāt.

*Their cord was extended across :
 was there below or was there above?
 There were impregnators, there were
 powers ; there was energy below,
 there was impulse above.*

raśmīś : the meaning of this word here is uncertain, but it may be an explanation of bāndhu in 4 c: the cord with which the sages (referred to by eṣām) in thought measured out the distance between the existent and non-existent, or between what was above and below; cp. viii. 25, 18, pāri yó raśmīnā divó ántān mamé pṛthivyāḥ *who with a cord has measured out the ends of heaven and earth*; cp. also the expression sūtram vītatam (in AV. x. 8, 37) *the extended string with reference to the earth*. āsīt : accented because in an antithetical sentence (p. 468, 19 B β). The ī is prolated, and that syllable (and not ā) has the Udatta, as in the final syllable of a sentence in questions (Pāṇini viii. 2, 97); the second question upāri svid āsīḥ is quoted by Pāṇini (viii. 2, 102) as coming under this rule, but without accent. retodhās and mahimānas are contrasted as male and female cosmogonic principles, to which correspond respectively prāyatis and svadhā. In TS. iv. 3, 11, 1, mention is made of tráyo mahimānaḥ connected with fertility. svadhā : this is one of the five examples of a N. f. in ā left uncontracted with a following vowel: it is probable that the editors of the Saṃhitā text treated these forms as ending in āḥ, while the Padapāṭha gives them without Visarjaniya, doubtless owing to the greatly increasing prevalence of the nominatives in ā.

६ को अद्वा वेद क इह प्र वोचत
 कृत आजाता कृत इयं विहृष्टिः । कः । अद्वा । वेद । कः । इह । प्र । वोचत ।
 अर्वाग्देवा अस्य विसर्जनेना- कृतः । आजाता । कृतः । इयम् । वि
 था को वेद यत आवभूव ॥ ऽहृष्टिः ।
 अर्वाक् । देवाः । अस्य । विसर्जनेन ।
 अयं । कः । वेद । यतः । आवभूव ॥

6 kó addhā veda? ká ihá prá
 vocat, Who knows truly? Who shall
 kúta ājātā, kúta iyám vīṣṭīḥ? here declare, whence it has been
 arvāg devā asyā vīśarjanena: produced, whence is this creation?
 āthā kó veda yāta ābabhūva? By the creation of this (universe)
 the gods (come) afterwards: who
 then knows whence it has arisen?

vocat: a ao. inj. of vac. kutás: b has one syllable too many
 (p. 441, 4 a). arvāk: the sense is that the gods, being part of the
 creation, are later than the period preceding the creation, and there-
 fore can know nothing of the origin of the universe. āthā: with
 metrically lengthened final vowel (p. 440, 4; cp. 179, 1).

७ इयं विहृष्टियत आवभूव इयम् । विहृष्टिः । यतः । आवभूव ।
 यदि वा दधे यदि वा न । यदि । वा । दधे । यदि । वा । न ।
 यो अस्वाध्वचः परमे व्योमन् यः । अस्य । अधिऽअचः । परमे । वि
 सो अङ्ग वेद यदि वा न वेद ॥ ऽव्योमन् ।
 सः । अङ्ग । वेद । यदि । वा । न । वेद ॥

7 iyám vīṣṭīr yāta ābabhūva; Whence this creation has arisen;
 yādi vā dadbhē yādi vā ná: whether he founded it or did not:
 yó asyādhyakṣaḥ paramé vīo- he who in the highest heaven is its
 man surveyor, he only knows, or else he
 sō aṅgā veda, yādi vā ná véda. knows not.

a and b are dependent on veda in d. asya: of this universe. b is
 defective by two syllables (p. 440, 4 a): possibly a metrical pause
 expressive of doubt may have been intended. vyōman: loc. (90, 2).
 véda: the accent is due to the formal influence of yādi (p. 246, 3 a).

29 YAMĀ

Three hymns are addressed to Yama, the chief of the blessed dead. There is also another (x. 10), which consists of a dialogue between him and his sister Yamī. He is associated with Varuṇa, Brhaspati, and especially Agni, the conductor of the dead, who is called his friend and his priest. He is not expressly designated a god, but only a being who rules the dead. He is associated with the departed Fathers, especially the Āṅgirasas, with whom he comes to the sacrifice to drink Soma.

Yama dwells in the remote recess of the sky. In his abode, which is the home of the gods, he is surrounded by songs and the sound of the flute. Soma is pressed for Yama, ghee is offered to him, and he comes to seat himself at the sacrifice. He is invoked to lead his worshippers to the gods, and to prolong life.

His father is Vivasvant and his mother Saranyū. In her dialogue with him Yamī speaks of Yama as the 'only mortal', and elsewhere he is said to have chosen death and abandoned his body. He departed to the other world, having found out the path for many, to where the ancient Fathers passed away. Death is the path of Yama. His foot-fetter (pādabīṣa) is spoken of as parallel to the bond of Varuṇa. The owl (ūlūka) and the pigeon (kapōta) are mentioned as his messengers, but the two four-eyed, broad-nosed, brindled dogs, sons of Saramā (sārameyāu) are his regular emissaries. They guard the path along which the dead man hastens to join the Fathers who rejoice with Yama. They watch men and wander about among the peoples as Yama's messengers. They are besought to grant continued enjoyment of the light of the sun.

As the first father of mankind and the first of those that died, Yama appears to have originally been regarded as a mortal who became the chief of the souls of the departed. He goes back to the Indo-Iranian period, for the primæval twins, from whom the human race is descended, Yama and Yamī, are identical with the Yima and Yimeh of the Avesta. Yama himself may in that period have been regarded as a king of a golden age, for in the Avesta he is the ruler of an earthly, and in the RV. that of a heavenly paradise.

x. 135. Metre: Anuṣṭubh.

१ यस्मिन्वृचे सुपलाशे

देवैः संपिबन्ति यमः ।

अत्रा नो विप्रपतिः पिता

पुराणाँ अमुं वेनति ॥

यस्मिन् । वृचे । सुपलाशे ।

देवैः । ससपिबन्ति । यमः ।

अत्र । नः । विप्रपतिः । पिता

पुराणान् । अमुं । वेनति ॥

1 yāsmīn vṛkṣe supalāśe
devāṇi sampibate Yamāḥ,
ātrā no viśpātīḥ pitā
purāṇāṁ ānu venati.

*Beside the fair-leaved tree under
which Yama drinks together with
the gods, there our father, master
of the house, seeks the friendship of
the men of old.*

yāsmīn: the loc. is often used in the sense of *beside, near* (cp. 203, 2). sampibate: *drinks Soma with*. ātrā: with metrically long final vowel (cp. 433, 2 A). nas: *our* i. e. of *me* and the other members of the family. pitā: *my deceased father*. purāṇān: *ancient ancestors*; Sandhi, 39. ānu venati: *that is, associates with them*.

२ पुराणं अनुवेनन्तं
चरन्तं पापयामुया ।
असूयन्नभ्यचाकशं
तस्मा असृहयं पुनः ॥

पुराणान् । अनुवेनन्तम् ।
चरन्तम् । पापया । अमुया ।
असूयन् । अभि । अचाकशम् ।
तस्मै । असृहयम् । पुनरिति ॥

2 purāṇāṁ anuvénantam,
cārantam pāpāyamuyā,
asūyānn abhy ācākaśam:
tāsmā asprhayam pūnaḥ.

*Him seeking the friendship of
the men of old, faring in this evil
way, I looked upon displeased: for
him I longed again.*

In this and the preceding stanza a son speaks of his father who has gone to the world of Yama. amuyā: inst. s. f. of the prn. ayām used adverbially with shift of accent (p. 109); with this is combined the inst. s. f. of the adj. pāpā similarly used, the two together meaning *in this evil way*, that is, going to the abode of the dead. asūyān: *being displeased*, that is, with him, opposed to asprhayam, *I longed for him*, that is, to see him again. acākaśam: ipf. int. of kāś, with shortening of the radical vowel (174).

३ यं कुमारं नवं रथम्
अचक्रं मनसाहोः ।
एकैषं विश्वतः प्राक्षम्
अपश्यन्नधि तिष्ठसि ॥

यम् । कुमारम् । नवम् । रथम् ।
अचक्रम् । मनसा । अहोः ।
एकैषम् । विश्वतः । प्राक्षम्
अपश्यन् । अधि । तिष्ठसि ॥

३ yām, kumāra, nāvam rātham
acakrām mānasākṛṇoh,
ēkeṣam viśvātaḥ prāñcam,
āpaśyan ādhi tiṣṭhasi.

*The new car, O boy, the wheelless,
which thou didst make in mind,
which has one pole, but faces in all
directions, thou ascendest seeing
it not.*

In this stanza (and the next) the dead boy is addressed; he mounts the car which he imagines is to take him to the other world. *aca-*krām: perhaps because the dead are wafted to Yama by Agni. *ēka* and *viśvātas* are opposed: though it has but one pole, it has a front on every side. *āpaśyan*: because dead.

४ यं कुमारं प्रावर्तयो
रथं विप्रेभ्यस्परि ।
तं सामानु प्रावर्तत
समितो नाव्याहितम् ॥

यम् । कुमारम् । प्र । अवर्तयः ।
रथम् । विप्रेभ्यः । परि ।
तम् । सामम् । अनु । प्र । अवर्तत ।
सम् । इतः । नावि । आहितम् ॥

4 yām, kumāra, prāvartayo
rātham viprebhīas pári,
tām sāmānu prāvartata,
sām itó nāvi āhitam.

*The car, O boy, that thou didst set
rolling forth away from the priests,
after that there rolled forth a chant
placed from here upon a ship.*

The departure of the dead is followed by a funeral chant. *prā-*āvartayas: 2. s. ipf. cs. of *vṛt* turn; accent, p. 464, 17, 1; p. 469, β; analysed by the Padapāṭha, as *prā āvartayas*; cp. note on viii. 48, 2 a. *ānu prā avartata*: 3. s. ipf. *Ā.* of *vṛt*: accent, p. 464, 17, 1; p. 466, 19; p. 468, 20 a. *viprebhīas*: the priests officiating at the funeral; abl. governed by *pári* (176, 1 a); Sandhi, 43, 2 a. *sām ā-hitam*: accent, p. 462, 13 b. *nāvi*: the funeral chant is placed on a boat as a vehicle to convey it from here (*itás*) to the other world.

५ कः कुमारमनयद्
रथं को निर्वर्तयत् ।
कः खित्तद्वयं नौ ब्रूयाद्
अनुदेयी यथामवत् ॥

कः । कुमारम् । अनयत् ।
रथम् । कः । निः । अवर्तयत् ।
कः । खित् । तत् । द्वयम् । नः । ब्रूयात् ।
अनुदेयी । यथा । अवत् ॥

5 káḥ kumārám ajanayad P
rátham kó nír avartayat P
káḥ svit tát adyá no brūyād,
anudéyī yáthābhavat P

*Who generated the boy? Who
rolled out his car? Who pray
could tell us this to-day, how his
equipment (?) was?*

These questions seem to be asked by Yama on the deceased boy's arrival: Who was his father? Who performed his funeral? With what equipment was he provided for the journey? nír avartayat: cp. yám prāvartayo rátham in 4 a b. anudéyī: this word occurs only in this and the following verse; it is a f. of anu-déya, which occurs in the sense of *to be handed over*; the exact sense is nevertheless uncertain. It not improbably means that with which the deceased was supplied for the journey to Yama's abode.

६ यथाभवदनुदेयी
ततो अग्रमजायत ।
पुरस्ताद्बुध्न आततः
पश्चान्निरयणं कृतम् ॥

यथा । अभवत् । अनुदेयी ।
ततः । अग्रम् । अजायत ।
पुरस्तात् । बुध्नः । आततः ।
पश्चात् । निःअयनम् । कृतम् ॥

6 yáthābhavad anudéyī,
tátō ágram ajāyata;
purástād budhná átataḥ;
paścān nirāyaṇam kṛtām.

*As the equipment was, so the top
arose; in front the bottom ex-
tended; behind the exit was made.*

The sense of this stanza is obscure, chiefly because the object of which the details are here given is uncertain. The car on which the deceased is supposed to be conveyed may be meant. There is evidently correspondence between yáthā and tátas, ágram and budhnás, purástād and paścād. There is no doubt about the grammatical forms or the meaning of the individual words (except anudéyī). If the reference is to the car, the general sense of the stanza is: in proportion to the equipment is the height of the top, the space on the floor in front, and the size of the exit at the back.

७ इदं यमस्य सार्दनं
देवमानं यदुच्यते ।

इदम् । यमस्य । सार्दनम् ।
देवमानम् । यत् । उच्यते

इयमंस्व धम्यते नाकीर

अयं गीर्भिः परिष्कृतः ॥

इयम् । अस्व । धम्यते । नाकीः ।

अयम् । गीःभिः । परिष्कृतः ॥

7 idāṃ Yamasya sādānam
devamānāṃ yād ucyāte.
iyām asya dhamyate nālīr.
ayām gīrbhīḥ pāriṣkṛtaḥ.

*This is the seat of Yama that is
called the abode of the gods. This
is his flute that is blown. He it is
that is adorned with songs.*

The boy here arrives at the abode of Yama. sādānam : note that the vowel of this word is always short in the Pada text, the compilers of which seem to have regarded it as a metrical lengthening; sādānam occurs about a dozen times in the RV., beside the much commoner sādānam. nālīs : with s in the nom. (100, 1 a). There is one syllable too many in c (cp. p. 428, 2 a). ayām : Yama. pāriṣkṛtas : note that the Pada text removes the unoriginal s (p. 145, f. n. 1; cp. note on x. 127, 3 a). gīrbhīs : dec. 82; accent, p. 458, c 1.

३० VĀTA

This god, as Vāta, the ordinary name of wind, is addressed in two short hymns. He is invoked in a more concrete way than his doublet Vāyú, who is celebrated in one whole hymn and in parts of others. Vāta's name is frequently connected with forms of the root vā, *blow*, from which it is derived. He is once associated with the god of the rain-storm in the dual form of Vātā-Parjanya, while Vāyu is often similarly linked with Indra as Indra-Vāyú. Vāta is the breath of the gods. Like Rudra he wafts healing and prolongs life; for he has the treasure of immortality in his house. His activity is chiefly mentioned in connexion with the thunder-storm. He produces ruddy lights and makes the dawns to shine. His swiftness often supplies a comparison for the speed of the gods or of mythical steeds. His noise is also often mentioned.

x. 168. Metre : Triṣṭubh.

१ वातस्व नु महिमानं रथस्व

वृज्जति स्वनयन्स्व घोषः ।

द्विविष्टुक् । याति । अष्टुक् ।

उतो एति पृथिव्या रेणुमस्य ॥

वातस्व । नु । महिमानम् । रथस्व ।

वृज्जन् । एति । स्वनयन् । अस्व । घोषः ।

द्विविष्टुक् । याति । अष्टुक् ।

उतो इति । एति । पृथिव्या । रेणुम् ।

अस्य ॥

1 Vātasya nū mahimānam rā- (I will) now (proclaim) the
thasya: greatness of Vāta's car: its sound
rujānn eti, stanāyann asya goes shattering, thundering. Touch-
ghōṣaḥ. ing the sky it goes producing ruddy
divispṛg yāti aruṇāni kṛvānn; hues; and it also goes along the
utó eti pṛthivyā reṇum āsyān. earth scattering dust.

mahimānam: the vb. can easily be supplied, the most obvious one being prá vocam according to the first verse of i. 32, Índrasya nū vīryāni prá vocam, and of i. 154 Viṣṇor nū kam vīryāni prá vocam. rujān: similarly the Maruts are said to split the mountain with the felly of their cars (v. 52, 9), and their sound is thunder (i. 23, 11). stanāyan: used predicatively like a finite vb. (207) or eti may be supplied. aruṇāni: alluding to the ruddy hue of lightning, with which the Maruts are particularly associated. asya: accent, p. 452. utó: 24. pṛthivyā: inst. expressing motion over (199, 4).

२ सं प्रेरते अनु वातस्य विष्टा सम। प्र। ईरते। अनु। वातस्य। विऽस्थाः।
एनं गच्छन्ति समनं न घोषाः। आ। एनम्। गच्छन्ति। समनम्। न।
ताभिः सयुक्तरथं देव ईयते घोषाः।
स्य विश्वस्य भुवनस्य राजा॥ ताभिः। सयुक्। सऽरथम्। देवः।
ईयते।
अस्य। विश्वस्य। भुवनस्य। राजा॥

2 sām prérate ánu Vātasya viṣṭhā: The hosts of Vāta speed on
ánam gachanti sámanam ná together after him: they go to him
yōṣāḥ. as women to a festival. The god,
tābhiḥ sayúk sarátham devá the king of all this world, united
iyate, with them, goes on the same car.
asya víśvasya bhúvanasya rájā.

sām prá īrate: 3. pl. pr. Ā. of īr; p. 468, 20 a. viṣṭhās: though the derivation is vi-stha (not analysed in the Pada text), the meaning is uncertain. It is probably the subject with which yōṣās are com-

pared, the sense being: the rains follow the storm wind (*apām sakhā* in 3 c), and accompany him on his course. *sarātham*: an adv. based on the cognate acc. (197, 4). *iyate*: from *i* go according to the fourth class, from which the pr. forms *iyase*, *iyate*, *iyante*, and the pt. *īyamāna* occur; *c* is a Jagati Pāda.

३ अन्तरिक्षे पथिभिरीयमानो
न नि विशते कतमच्चनाहः ।
अपां सखा प्रथमजा ऋतावा
क्व खिज्जातः कुत आ बभूव ॥

अन्तरिक्षे । पथिभिः । ईयमानः ।
न । नि । विशते । कतमत । चन । अह-
रिति ।
अपाम् । सखा । प्रथमजाः । ऋतवा ।
क्व । खित् । जातः । कुतः । आ । बभूव ॥

३ *antārikṣe paṭhībhir īyamāno,*
nā ni viśate katamāc canāhaḥ.
apām sakhā prathamajā ṛtāvā,
kva svij jātaḥ, kuta ā babhūva?

Going along his paths in the air
he rests not any day. The friend
of waters, the first-born, the holy,
where pray being born, whence
has he arisen?

pathībhis: inst. in local sense (199, 4). *īyamānas*: see note on 2 c. *āhas*: acc. of duration of time (197, 2); cp. also 4 b and the *Padapāṭha*. *apām sakhā*: as accompanied by rain (cp. note on 2 a). *prathama-jās*: 97, 2. *ṛtāvā*: 15 c. *kva*: = *kva* (p. 448). *jātās*: as a finite verb (208); cp. x. 129, 6 b. *kuta ā babhūva* = what is his origin (cp. x. 129, 6 d); on the use of the pf. cp. 213 A a.

४ आत्मा देवानां भुवनस्य गर्भो
यथावशं चरति देव एषः ।
घोषा इदं सृष्ट्विरे न रूपं
तस्मै वाताय हविषा विधेम ॥

आत्मा । देवानाम् । भुवनस्य । गर्भः ।
यथावशम् । चरति । देवः । एषः ।
घोषाः । इत । अस् । सृष्ट्विरे । न ।
रूपम् ।
तस्मै । वाताय । हविषा । विधेम ॥

4 *ātmā devānām, bhūvanasya*
gārbho,

Breath of the gods, germ of the
world, this god fares according to
his will. His sounds are heard.

ghóṣā id asya śṛṇvire, ná rū- (but) *his form is not (seen). To*
 páṁ. *that Vāta we would pay worship*
 tásmāi Vātāya havīṣā vidhema. *with oblation.*

ātmā: cp. x. 90, 13, where Vāyu is said to have been produced from the breath of Puruṣa; and x. 16, 3, where breath is allied to wind. gārbhas: Vāta is here called *germ of the world* as Agni is in x. 45, 6. asya: accent, p. 452. ghóṣās: cp. 1 b. śṛṇvire: 3. pl. A. pr. of śru with ps. sense (p. 145, γ). ná rūpām: the vb. drśyate is here easily supplied. vidhema: with dat. (200 Af).

VOCABULARY

Finite verbal forms are here given under the root from which they are derived, as also the prepositions with which they are compounded, even when separated from them. Nominal verbal forms (participles, gerunds, gerundives, infinitives), on the other hand, appear in their alphabetical order.

ABBREVIATIONS

a. = adjective. A. = accusative. Ā = Ātmanepada, middle voice. AA. = Aitareya Āraṇyaka. ab. = ablative. acc. = accusative. act. = active. adv. = adverb, adverbial. ao. = aorist. Arm. = Armenian. Av. = Avestā, Avestic. Bv. = Bahuvrīhi compound. cd. = compound. cj. = conjunction. cog. = cognate. corr. = correlative. cpv. = comparative. cs. = causative. D. = dative. dat. = dative. dec. = declension. dem. = demonstrative. den. = denominative. der. = derivative. Dv. = Dvandva compound. ds. = desiderative. du. = dual. emph. = emphatic, emphasizing. enc. = enclitic. Eng. = English. f. = feminine. ft. = future. G. = genitive. gd. = gerund. gdv. = gerundive. gen. = genitive. Gk. = Greek. Go. = Gothic. gov. = governing compound. I. = instrumental. ij. = interjection. ind. = indicative. indec. = indeclinable. inf. = infinitive. inj. = injunctive. inst. = instrumental. int. = intensive. inter. = interrogative. ipf. = imperfect. ipv. = imperative. irr. = irregular. itv. = iterative. K. = Karmadhāraya compound. m. = masculine. mid. = middle. L. = locative. Lat. = Latin. lc. = locative. Lith. = Lithuanian. N. = nominative. n. = neuter. neg. = negative. nm. = numeral. nom. = nominative. OG. = Old German. OI. = Old Irish. OP. = Old Persian. op. = optative. ord. = ordinal. OS. = Old Saxon. OSl. = Old Slavonic. P. = Parasmaipada, active voice. pcl. = particle. pf. = perfect. pl. = plural. poss. = possessive. pp. = past passive participle. ppf. = pluperfect. pr. = present. prn. = pronoun. proh. = prohibitive. prp. = preposition. prs. = person, personal. ps. = passive. pt. = participle. red. = reduplicated. ref. = reflexive. rel. = relative. rt. = root. s. = singular. sb. = subjunctive. sec. = secondary. sf. = suffix. Slav. = Slavonic. spv. = superlative. syn. = syntactical. Tp. = Tatpuruṣa compound. V. = vocative. vb. = verb, verbal. voc. = vocative. YV. = Yajurveda.

a, prn. root *that* in ā-tas, ā-tra, ā-tha, a-smāi, a-syā.

amś attain, v. aśnōti, aśnuté : see aś.

āmh-as, n. distress, trouble, ii. 83, 2. 3 ;

iii. 59, 2 ; vii. 71, 5.

ak-tū, m. ointment ; beam of light ; (clear) night, x. 14, 9 [añj anoint].

aks-ā, m. die for playing, pl. dice, x. 34, 2. 4. 6. 7. 13 [perhaps *was* = spot].

akṣaṇ]

aks-ān, n. eye (weak stem of ākṣi), x. 127, 1.
 ā-ksiya-māna, pr. pt. ps. unailing, i. 154, 4 [2. kṣi destroy].
 akhkhali-kṛtyā, gd. having made a croak, vii. 103, 8.
 Ag-ni, m. fire, ii. 12, 3; iii. 59, 5; viii. 48, 6; x. 34, 11; god of fire, Agni, i. 1-7, 9; 35, 1; ii. 35, 15; v. 11, 1-6; vii. 49, 4; x. 15, 9, 12; 90, 13 [Lat. ig-ni-s, Slav. og-ni].
 agni-dagdhā, Tp. cd. burnt with fire, x. 15, 14 [pp. of dah burn].
 agni-dūta, a. (Bv.) having Agni as a messenger, x. 14, 13.
 agni-svātā, cd. Tp. consumed by fire, x. 15, 11 [pp. of svād taste well].
 āz-ra, n. front; beginning; top, x. 135, 6; lc. āgre in the beginning, x. 129, 3, 4.
 agra-tās, adv. in the beginning, x. 90, 7.
 a-ghn-yā, f. cow, v. 83, 8 [gdv. not to be slain, from han slay].
 aṅkuś-in, a. having a hook, hooked, attractive, x. 84, 7 [aṅkuśa hook].
 1. āṅ-a, n. limb, ii. 33, 9.
 2. aṅgā, emphatic pcl. just, only, i. 1, 6; x. 129, 7 [180].
 āṅāra, m. coal, x. 34, 9.
 Āṅira, m. name of an ancient seer, iv. 51, 4.
 Āṅiras, m. pl. name of a group of ancestors, v. 11, 6; x. 14, 3, 4, 5, 6; s., as an epithet of Agni, i. 1, 6; v. 11, 6 [Gk. ἄγγελος 'messenger'].
 ao bend, I. P. ācati. ūd-, draw up, v. 83, 8.
 a-cakrā, a. (Bv.) wheelless, x. 135, 3.
 ā-cit, a. (K.) unthinking, thoughtless, vii. 86, 7.
 ā-cit-e, dat. inf. not to know, vii. 61, 5.
 ā-citti, f. (K.) thoughtlessness, vii. 86, 6.
 ā-citrā, n. darkness, obscurity, iv. 51, 3.
 ā-cyuta, pp. (K.) not overthrown, unshakable, i. 85, 4.
 ācyuta-cyūt, a. (Tp.) moving the immovable, ii. 12, 9.
 āoha, prp. with acc., unto, viii. 48, 6.
 āj drive, I. P. ājati [Lat. ago 'lead', 'drive', Gk. ἄγω, 'lead'].
 ā- drive up, vi. 54, 10.
 ūd- drive out, ii. 12, 3; iv. 50, 5.
 ājā-māyu, a. (Bv.) bleating like a goat, vii. 103, 6, 10 [māyū, m. bleat].
 ā-jera, a. (K.) unaging, i. 160, 4 [jṛ waste away].

ā-jasra, a. (K.) eternal, ii. 35, 8 [unfailing: jas be exhausted].
 ajāvī, m. pl. Dv. cd. goats and sheep, x. 90, 10 [ajā + āvi].
 a-jur-yā, a. unaging, iv. 51, 6 [jur waste away].
 añj, VII. P. anākti anoint; Ā. anktē anoint oneself, viii. 29, 1.
 āñjas-ā, adv. straightway, vi. 54, 1 [inst. of āñjas ointment: = with gliding motion].
 añj-i, n. ornament, i. 85, 3; viii. 29, 1 [añj anoint].
 ā-tas, adv. hence, x. 14, 9; = ab. from that, iv. 50, 8; than that, x. 90, 8.
 ati-rātrā, a. (celebrated) overnight, vii. 103, 7 [rātri night].
 ātka, m. robe, ii. 35, 14.
 āty-etavāi, dat. inf. to pass over, v. 83, 10 [āti + i go beyond].
 ā-tra, adv. here, i. 154, 6; ii. 35, 6.
 ā-trā, adv. then, vii. 103, 2; there, x. 135, 1.
 Ātri, m. an ancient sage, vii. 71, 5.
 ā-tha, adv. then; so, vi. 54, 7.
 Āthar-van, m. pl. name of a group of ancient priests, x. 14, 6.
 ā-thā, adv. then, viii. 48, 6; x. 14, 10; 15, 4, 11; 129, 6; so, x. 127, 6.
 ātho, adv. and also, x. 90, 5 [ātha + u].
 ad, eat, II. P. ātti, ii. 35, 7; x. 15, 8, 11, 12 [Lat. edo, Gk. ἔδω, Eng. eat].
 ā-dabdhā, pp. (K.) uninjured, iv. 50, 2 [dabh harm].
 Ā-diti, f. name of a goddess, viii. 48, 2 [unbinding, freedom, from 3. dā bind].
 ad-dhā, adv. truly, x. 129, 6 [in this manner: a-d this + dhā].
 a-dyā, adv. to-day, i. 35, 11; iv. 51, 3-4; x. 14, 12; 127, 4; 135, 5; now, x. 15, 2 [perhaps = a-dyavi on this day].
 ā-dri, m. rock, i. 85, 5 [not splitting: dr pierce].
 ādri-dugdha, Tp. cd. pressed out with stones, iv. 50, 3 [pp. of duh milk].
 ādha-ra, a. lover, ii. 12, 4.
 adhās, adv. below, x. 129, 5.
 ādhi, prp. with lc., upon, i. 85, 7; v. 83, 9; vii. 103, 5; with ab. from, x. 90, 5.
 ādhy-akṣa, m. eye-witness; surveyor, x. 129, 7 [having one's eye upon].
 adhvarā, m. sacrifice, i. 1, 4, 8; iv. 51, 2.

adhyar-yū, m. officiating priest, vii. 108, 8.
a-dhvasmān, a. (Bv.) undimmed, ii. 35, 14 [having no darkening].
an breathe, II. P. āniti, x. 129, 2 [Go. an-an 'breathe'].
ān-agni-dagdha, pp. (K.) not burned with fire, x. 15, 14.
ān-abhi-mlāta-varṇa, a. (Bv.) having an unfaded colour, ii. 35, 13.
ā-naṣṭa-vedas, a. (Bv.) whose property is never lost, vi. 54, 8.
an-amivā, a. (Bv.) diseaseless, iii. 59, 8; n. health, x. 14, 11 [āmivā disease].
ān-āgas, a. (Bv.) sinless, v. 88, 2; vii. 86, 7 [āgas sin; Gk. ἀν-αγής 'innocent'].
an-idhmā, a. (Bv.) having no fuel, ii. 35, 4.
ā-nimīṣ-am, (acc.) adv. unwinkingly, vii. 61, 3 [ni-mīṣ, f. wink].
ā-nimīṣ-ā, (inst.) adv. with unwinking eye, iii. 59, 1 [ni-mīṣ, f. wink].
ā-nivṛṣamāna, pr. pt. A. unresting, vii. 49, 1 [ni + vṛṣ go to rest].
ān-irā, f. (K.) languor, ailment, vii. 71, 2; viii. 48, 4 [irā, f. refreshment].
ān-ika, n. face, ii. 35, 11 [an breathe].
ānu, prp. with acc., along, x. 14, 1, 8; among, x. 14, 12.
anu-kāmām, (acc.) adv. according to desire, viii. 48, 8.
anu-dēyi, f. equipment (?), x. 135, 5. 6 [f. gdv. of anu-dā to be handed over].
anu-paspaśānā, pf. pt. Ā. having spied out, x. 14, 1 [spaś spy].
anu-madyā-māna, pr. pt. ps. being greeted with gladness, vii. 63, 3.
anu-vēnant, pr. pt. seeking the friendship of (acc.), x. 135, 2.
ānu-vrata, a. devoted, x. 34, 2 [acting according to the will (vrata) of another].
ān-rta, n. (K.) falsehood, ii. 35, 6; vii. 61, 5; misdeed, wrong, 86, 6 [rtā right].
an-enās, a. (Bv.) guiltless, vii. 86, 4 [ēnas guilt].
ānta, m. end, iv. 50, 1; edge, proximity: lc. ānte near, x. 34, 16.
antār, prp. with lc. within, i. 35, 9; ii. 12, 8; 35, 7; iv. 51, 8; vii. 71, 5; 86, 2 (= in communion with); viii. 48, 2; among, viii. 29, 2. 3 [Lat. inter].
antāri-ksa, n. air, atmospere, i. 35, 7. 11, 12; x. 90, 14, 168, 8.

[situated between heaven and earth: ksa = 1. ksi dwell].
ānti-tas, adv. from near, iii. 59, 2 [ānti in front, near].
āndh-as, n. Soma plant; juice, i. 85, 6 [Gk. ἀνθ-ος 'blossom'].
ān-na, n. food, ii. 35, 5. 17. 10. 11. 14; pl. 12; x. 90, 2 [pp. of ad eat].
anyā, prn. a. other, ii. 35, 3. 8. 13; x. 34, 4. 10. 11. 14; 129, 2; with ab. = than, ii. 33, 11; anyō-anyō one-another, vii. 103, 3. 4. 5; anyē-anyē, anyāh-anyāh some-others, x. 14, 3; ii. 35, 8 [cp. Lat. aliu-s, Gk. ἄλλο-s 'other'].
āp, f. water, pl. N. āpas, ii. 35, 3. 4; vii. 49, 1. 22. 3. 4; 103, 2; A. apās, v. 83, 6; inst. adbhīṣ, x. 14, 9; G. apām, i. 85, 9; ii. 12, 7; 35, 1. 2. 3. 7. 9. 11. 13. 14; vii. 103, 4; x. 168, 8; L. apśū, ii. 35, 4. 5. 7. 8; vii. 103, 5 [Av. ap 'water'].
apa-dhā, f. unclosing, ii. 12, 3.
āpa-bhartavāi, dat. inf. to take away, x. 14, 2 [bhr bear].
apa-bhartṛ, m. remover, ii. 33, 7 [bhr bear].
ā-paśyant, pr. pt. (K.) not seeing, x. 135, 3.
āpas, n. work, i. 85, 9 [Lat. opus 'work'].
apās, a. active, i. 160, 4.
apās-tama, spv. a. most active, i. 160, 4.
Apām nāpāt, m. son of waters, name of a god, ii. 33, 13; 35, 1. 3. 7. 9.
āpi-hita, pp. covered, x. 129, 3 [dhā put].
apic-yā, a. secret, ii. 35, 11 [apic contraction of a presupposed api-añc].
a-praketā, a. (Bv.) indistinguishable, x. 129, 3 [praketā perception].
ā-pratita, pp. (K.) irresistible, iv. 50, 9 [pratī + pp. of i go].
a-pramrśyā, gdv. not to be forgotten, ii. 35, 6 [mrś touch].
ā-budhya-māna, pr. pt. unawakening, iv. 51, 3 [budh wake].
abhi-kṣipānt, pr. pt. lashing, v. 83, 3.
abhi-tas, adv. on all sides, iv. 50, 3; with acc., around, vii. 103, 7.
abhimāt-in, m. adversary, i. 85, 3 [abhi-māti, f. hostility].
abhi-vṛṣṭa, pp. rained upon, vii. 103, 4.
abhiṣṭi-dyumna, a. (Bv.) splendid & help, iv. 51, 7 [dyumna, n. splendour].
abhiṣṭi-sāvas, a. (Bv.) strong to help, iii. 59, 8 [sāvas, n. might].

abhihi]

abhihi, f. attack, ii. 33, 5 [abhi + iti].
 abhi-vrta, pp. adorned, i. 35, 4 [I. vt cover].
 ā-bhva, a. monstrous; n. force, ii. 33, 10; monster, iv. 51, 9 [non-existent, monstrous: -bhū be].
 ā-manya-māna, pr. pt. ā. not thinking = unexpected, ii. 12, 10 [man think].
 ā-martya, a. (K.) immortal, viii. 48, 12; f. ā, x. 127, 2.
 a-mitra, m. (K.) enemy, ii. 12, 8 [mitrā friend].
 āmita-varna, a. (Bv.) of unchanged colour, iv. 51, 9.
 āmi-vā, f. disease, i. 35, 9; ii. 33, 2; vii. 71, 2; viii. 48, 11 [am harm, 3. s. āmi-ti].
 amu-y-ā, inst. adv. in this way, so, x. 135, 2 [inst. f. of amū this used in the inflexion of ayām].
 ā-mūra, a. (K.) wise, vii. 61, 5 [not foolish: mūrā].
 a-mṛta, a. immortal; m. immortal being, i. 35, 2; vii. 63, 5; viii. 48, 3²; n. what is immortal, i. 35, 6; x. 90, 3; immortality, x. 129, 2 [not dead, mṛtā, pp. of mṛ die; cp. Gk. ἀμβροτος 'immortal'].
 amṛta-tvā, n. immortality, x. 90, 2.
 āmbh-as, n. water, x. 129, 1.
 ā-vajvan, m. (K.) non-sacrificer, vii. 61, 4.
 a-y-ām, dem. prn. N. s. m. this, iii. 59, 4; vii. 86, 3. 8; viii. 48, 10; x. 34, 13 (= here); he, i. 160, 4; x. 135, 7.
 a-yās, a. nimble, i. 154, 6 [not exerting oneself: yās = yas heat oneself].
 a-rapās, a. (Bv.) unscathed, ii. 33, 6; x. 15, 4 [rāpās, n. infirmity, injury].
 āram-kṛta, pp. well-prepared, x. 14, 13 [made ready].
 ār-am, adv. in readiness; with kr do service to (dat.), vii. 86, 7.
 ā-rāti, f. hostility, ii. 35, 6; iv. 50, 11; viii. 48, 3; x. 34, 14 [non-giving, niggardliness, enmity].
 a-ri, m. niggard, enemy, gen. aryās, ii. 12, 4. 5; iv. 50, 11; viii. 48, 8 [having no wealth: ri = rai; 1. indigent; 2. niggardly].
 ā-riṣṭa, pp. (K.) uninjured, vi. 54, 7 [riṣ injure].
 ar-unā, a. f. f. ruddy, x. 15, 7; n. ruddy hue, x. 168, 1.
 ar-uṣa, a. ruddy, i. 35, 6; vii. 71, 2;

a-reṇū, a. (Bv.) dustless, i. 35, 11 [reṇū m. dust].
 ark-ā, m. song, i. 35, 2; x. 15, 9 [arc sing].
 arc sing, praise, I. ārcati. sām-, praise universally, pf. āncré, i. 160, 4.
 ārc-ant, pr. pt., singing, i. 35, 2; viii. 29, 10.
 arna-vā, a. waving, viii. 63, 2; m. flood, i. 35, 9.
 ār-tha, n. goal, vii. 63, 4 [what is gone for: r go].
 arth-in, a. greedy, x. 127, 5 [having an object, needy].
 ar-pāya, cs. of r go. ūd-raise up, ii. 33, 4.
 aryā, a. noble, vii. 86, 7; x. 34, 13; m. lord, ii. 35, 2.
 Arya-mān, m. name of one of the Ādityas, vii. 63, 6.
 ār-vant, m. steed, ii. 33, 1; vii. 54, 5 [speeding: r go].
 arvāk, adv. hither, x. 15, 4. 9; afterwards, x. 129, 6.
 arvāṇe, a. hitherward, i. 35, 10; v. 83, 6.
 ārh-ant, pr. pt. worthy, ii. 33, 10³.
 av help, I. P. āvati, i. 35, 7; ii. 12, 14; 35, 15; iv. 50, 9. 11; vii. 49, 1-4; 61, 2; x. 15, 1. 5; quicken, v. 83, 4.
 ava-tā, m. well, i. 35, 10; iv. 50, 3 [āva down].
 a-vadyā, n. blemish, x. 14, 8 [gdv. not to be praised, blameworthy].
 avā-ni, f. river, v. 11, 5 [āva down].
 ava-pāsyant, pr. pt. looking down on (acc.), vii. 49, 3.
 ava-mā, spv. a. lowest; nearest, ii. 35, 12; latest, vii. 71, 3 [āva down].
 ava-yātī, m. appeaser, viii. 48, 2.
 āva-ra, cpv. a. lower, x. 15, 1; nearer, ii. 12, 8 [āva down].
 āv-as, n. help, i. 35, 1; 85, 11; ii. 12, 9; iii. 59, 6; x. 15, 4 [av help].
 āva-sāna, n. resting place, x. 14, 9 [unbinding, giving rest: āva + sā = si tie].
 avās-tāt, adv. below, x. 129, 5.
 avas-yū, a. desiring help, iv. 50, 9.
 a-vātā, a. (Bv.) windless, x. 129, 2 [vātā wind].
 av-i-tī, m. helper, ii. 12, 6.
 a-vīra, a. (Bv.) sonless, vii. 61, 4 [virā hero].
 a-vṛkā, a. (K.) friendly, x. 15, 1 [not

a-vyathā, gdv. *immovable*, ii. 35, 5
[vyath *waver*].

as reach, obtain, V. asnōti, asnūtē, i. 1, 3; 85, 2; ii. 38, 2. 6; iii. 59, 2; vii, 103, 9.

abhi- attain to (acc.), i. 154, 5.

as-man, m. rock, ii. 12, 3 [Av. asman 'stone'; Gk. ἀσμων 'anvil'].

as-va, m. horse, ii. 12, 7; 35, 6; iv. 51, 5; v. 83, 3. 6; vii. 71, 3. 5; x. 84, 3. 11; 90, 10 [Lat. equus 'horse', Gk. ἵππος, OS. žhu].

asva-magha, a. (Bv.) rich in horses, vii. 71, 1 [maghā bounty].

Asv-in, m. du. horsemen, name of the twin gods of dawn, vii. 71, 2. 3. 6.

astāu, nm. eight, i. 35, 8.

as be, II. P.: pr. 2. asi, i. 1, 4; ii. 12, 15; 33, 3; 8. āsti, ii. 12, 5; 33, 7. 10; vii. 71, 4; 86, 6; x. 34, 14; pl. 1. smāsi, vi. 54, 9; viii. 48, 9; 8. sānti, i. 85, 12; x. 90, 16; ipv. āstu, v. 11, 5; vii. 86, 8²; x. 15, 2; sāntu, vii. 63, 5; op. syāma, iii. 59, 3; iv. 50, 6; 51, 10. 11; viii. 48, 12. 13; ipf. 3. ās, x. 129, 3; āsit, x. 34, 2; 90, 6. 12. 14; 129, 14. 2². 3². 4. 5²; āsan, x. 90, 15. 16; 129, 5²; pf. āsa, vii. 86, 4; x. 129, 2; āsur, iv. 51, 7.

āpi- be or remain in (lc.); syāma, iii. 59, 4; x. 14, 6.

pāri be around, celebrate, 2. pl. stha, vii. 103, 7.

prā- be pre-eminent, ipv. astu, iii. 59, 2.

as-at, pr. pt. n. the non-existent, x. 129, 1. 4.

a-saścāt, a. (Bv.) inexhaustible, i. 160, 2 [having no second, saścāt: sac follow].

as-ita, (pp.) a. black, iv. 51, 9.

ā-sammrsta, pp. (K.) undecayed, v. 11. 3 [mrj wipe].

as-u, m. life, x. 14, 12; 15, 1 [1. as exist].

asu-tīp, a. (Tp.) life-stealing, x. 14, 12 [tīp delight in].

asu-niti, f. spirit-guidance, x. 15, 14.

asu-ra, m. divine spirit, i. 35, 7. 10; v. 83, 6 [Av. ahura].

asur-ya, n. divine dominion, ii. 33, 9; 35, 2.

sūyānt, pr. pt. displeased, resentful, x. 185, 2.

as-ta, n. home, abode, x. 14, 8; 34, 10.

asmā, prn. stem of 1. prs. pl.; A. asmā, vii. 103, 7.

asmābhyam to us, i. 85, 12; x. 14, 12; asmē to us, i. 160, 5; ii. 38, 12; Ab. asmād from us, ii. 33, 2; vii. 71, 1. 2; than us, ii. 33, 11; G. asmā-

kam of us, vi. 54, 6; L. asmē in or on us, ii. 35, 4; iv. 50, 14, 11; viii. 48, 10; asmāsu on us, iv. 51, 10.

a-smīn, L. of prn. root a, in this, ii. 35, 14; iv. 50, 10; x. 14, 5.

ā-smera, a. (K.) not smiling, ii. 35, 4.

a-smāi, D. of prn. root a, to him, ii. 35, 5. 12; for him, x. 14, 9; unaccented, asmai to or for him, ii. 12, 5. 13; 35, 2. 10; vi. 54, 4; vii. 63, 5; x. 14, 9. 11.

a-syā, G. of prn. root a, of this, ii. 33, 9; x. 129, 6; 168, 2; unaccented, asya his, of him, its, of it, i. 35, 7; 154, 5; 160, 3; ii. 12, 13; 35, 2. 6. 8. 11; iv. 50, 2; vi. 54, 8; vii. 86, 1; viii. 48, 12; x. 34, 4. 6; 90, 3. 4. 6. 12². 15; 129, 7; 135, 7; 168, 1.

ās-yant, pr. pt. scattering, x. 168, 1 [as throw].

a-syāi, D. f. of prn. root a, to that, ii. 33, 5.

ah say: pf. 3. pl. āhur, ii. 12, 5; v. 11, 6; vii. 86, 3; x. 34, 4.

āha, emphasizing pcl., indeed, i. 154, 6; v. 83, 3; vii. 103, 2.

āhan, n. day, viii. 48, 7; x. 129, 2.

āhām, prs. prn., I, viii. 86, 7; x. 15, 8; 34, 2. 3. 12.

āhar, n. day, vii. 103, 7.

āhas, n. day, x. 168, 3.

a-hastā, a. (Bv.) handless, x. 34, 9.

āh-i, m. serpent, ii. 12, 3. 11 [Av. aži, Gk. ἔχis 'viper', Lat. anguis].

ā-hrṣāna, pr. pt. A. free from wrath [hr be angry].

Ā, prp. with ab. from, ii. 35, 2; iv. 50, 3; 51, 10; with L., in, i. 85, 4; ii. 35, 7. 8; iii. 59, 3; viii. 48, 6.

ā, pcl. quite, very, ii. 12, 15; with D., viii. 48, 4.

ā-gata, pp. come, vii. 103, 3. 9 [gam go].

ā-gam-iṣṭha, a. spv. coming most gladly, x. 15, 3.

āg-as, n. sin, vii. 86, 4; x. 15, 6 [cp Gk. ἄγος 'guilt'].

āc-ya, gd. bending, x. 15, 6 [ā+ac bend].

ā-jāta, pp. produced, x. 129, 6 [jan

āya]

- āj-ya, n. *melted butter*, x. 90, 6 [ā-nā] anoint].
 ānī, m. *axle-end*, i. 85, 6.
 ā-tata, pp. *extended*, x. 135, 6 [tan stretch].
 ā-tasthivāms, red. pf. pt. *having mounted*, ii. 12, 8 [ā + sthā stand].
 āt-mān, m. *breath*, x. 168, 4 [Old Saxon āthom 'breath'].
 Ādityā, m. *son of Aditi*, iii. 59, 2. 3. 5.
 āp obtain, V. P. āpnōti; pf. āpa, iv. 51, 7 [Lat. ap-iscor 'reach', ap-ere 'seize'].
 ā-bhis, I. pl. f. of prn. root a, *with these*, v. 83, 1.
 ā-bhū, a. *coming into being*, x. 129, 8.
 āmā, a. *raw, unbaked*, ii. 85, 6 [Gk. ἄμω-s 'raw'].
 ā-yat-ī, pr. pt. f. *coming*, x. 127, 1. 3 [ā + i go].
 āyas-ā, a. f. f. *made of iron*, viii. 29, 3 [āyas iron].
 āy-ū, a. *active*; m. *living being, mortal*, iii. 59, 9 [i go].
 ā-yudh-a, n. *weapon*, viii. 29, 5 [ā + yudh fight].
 āy-us, n. *span of life*, vii. 108, 10; viii. 48, 4. 7. 10. 11; x. 14, 14 [activity: i go].
 āraṇyā, a. *belonging to the forest*, x. 90, 8 [āraṇya].
 ā-rōhant, pr. pt. *scaling*, ii. 12, 12 [ruh mount].
 āvis, adv. *in view, with kr, make manifest*, v. 83, 8.
 āś-ū, a. *swift*, vii. 71, 5 [Gk. ἄκω-s].
 āśu-hēman, a. (Bv.), *of swift impulse*, ii. 35, 1.
 ā-sām, gen. pl. f. of the prn. root a, *of them*, iv. 51, 6.
 ās-ina, irr. pr. pt. ā, *sitting*, x. 15, 7 [ās sit].
 ā-hita, pp. *placed in (lc.)*, viii. 29, 4; x. 14, 16; *with sām placed upon (lc.)*, x. 185, 4 [dhā put].
 ā-huta, pp. *to whom offering is made*, v. 11, 3.

I go, II. P. ēmi, x. 34, 5; ēti, iv. 50, 8; x. 34, 6; 168, 12; yānti, vii. 49, 1; approach (acc.), viii. 48, 10; āyan, pr. sb. pass, vii. 61, 4; attain, vii. 63, 4; pf. iyūr, x. 15, 1. 2.

āya-acc after vi. 54, 5: follow (acc.), viii. 63, 5.

- āpa- go away, x. 14, 9.
 abhi- come upon. ipf. āyan, vii. 108, 2.
 āva- appease: op. iyām, vii. 86, 4.
 ā- come, ii. 83, 1; v. 83, 6; go to, x. 14, 8.
 ūpa- ā- come to (acc.), i. 1, 7.
 ūd- rise, vii. 61, 1; 63, 1-4; ipf. ait, x. 90, 4.
 ūpa- approach, vii. 86, 3; 103, 3; x. 14, 10; 34, 10; flow to, ii. 35, 3.
 pārā- pass away, pf. iyūr, x. 14, 2. 7.
 pári- surround, ii. 35, 4. 9.
 prá- go forth, i. 154, 3; x. 14, 7.
 ānu prá- go forth after, vi. 54, 6.
 ví- disperse, x. 14, 9.
 sám- flow together, ii. 35, 3; unite, vii. 103, 2.
 ichā-māna, pr. pt. ā. *desiring*, x. 34, 10 [iṣ wish].
 i-tās, adv. *from here*, x. 135, 4.
 i-ti, pcl. thus, ii. 12, 5²; vi. 54, 1. 2; x. 34, 6 [180].
 it-thā, adv. thus, ii. 35, 11; truly, i. 154, 5 [id + thā; 180].
 i-d, emphasizing pcl. just, even, i. 1, 4. 6; 85, 8; 154, 3; ii. 35, 8. 10; iv. 50, 7. 8; 51, 9; vii. 86, 3. 6; x. 14, 16; 34, 5. 7. 8. 13; 127, 3 [Lat. id: 180].
 i-d-ām, dem. prn. n. this, i. 154, 3; ii. 12, 14; 33, 10; iv. 51, 1; v. 11, 5; x. 14, 15; 15, 2; 90, 2; 129, 3; 135, 7; this world, v. 83, 9; = here, vi. 54, 1 [111].
 i-dānim, adv. now, i. 35, 7.
 idh kindle, VII. ā. inddhé.
 sám- kindle, 3. pl. indhate, ii. 35, 11; pf. idhiré, v. 11, 2.
 idh-mā, m. fuel, x. 90, 6 [idh kindle].
 ind-u, m. drop, Soma, viii. 48, 2. 4. 8. 12. 13. 15; pl. iv. 50, 10; viii. 48, 5.
 Indra, m. name of a god, i. 85, 9; ii. 12, 1-15; iv. 50, 10-11; v. 11, 2; vii. 49, 1; viii. 48, 2. 10; x. 15, 10; 90, 13.
 indr-iyā, n. *might of Indra*, i. 85, 2 [Indra].
 i-nv go, I. P. invati [secondary root from i-go according to class v.: i-nu].
 sam- bring, i. 160, 5.
 imā, dem. prn. stem, this, A. m. imām, ii. 35, 2; x. 14, 4; 15, 6; N. m. pl. imé, vi. 54, 2; viii. 48, 5; n. imā, ii. 12, 3; x. 15, 4; imāni, vii. 61, 6; vii. 61, 5.

i-y-ām, dem. prn. f. this, v. 11, 5; vii.

61, 7; 71, 6²; x. 129, 6. 7 [111].

irā, f. nurture, v. 83, 4.

ir-ina, n. dice-board, x. 34, 1. 9.

ir-ya, a. watchful, vi. 54, 8.

i-va, enc. pcl. like, i. 1, 9; 85, 5. 8²; ii.

12, 4. 5; 33, 6; 35, 5. 13; iv. 51, 2;

v. 11, 5; 83, 3; vii. 63, 1; 103, 5²;

viii. 29, 8; 48, 4. 6. 7²; x. 34, 1. 3.

5. 8; 127, 7. 8 [180].

is-irā, a. devoted, viii. 48, 7.

iṣṭā-vrata, a. (Bv.) accordant with desired

ordinances, iii. 59, 9.

iṣṭā-pūrtā, n. (Dv.) sacrifice and good

works, x. 14, 8 [iṣ-tā, pp. du. of yaj

sacrifice + pūrtā, pp. of pṛī fill, be-

stowed].

i-hā, adv. here, i. 1, 2; 35, 1. 6; ii. 85,

13. 15; vi. 54, 9; vii. 49, 1. 2. 3. 4;

x. 14, 5. 12; 15, 3. 5. 7. 11. 13²; 90,

4; 129, 6.

īā, f. consecrated food, iv. 50, 8.

i go, IV. Ā. fyate, x. 168, 2; approach,

imahe, vi. 54, 8.

antār-go between (acc.), i. 35, 9; 160, 1.

ij-ānā, pf. pt. Ā. (of yaj), sacrificer, iv.

51, 7.

id praise, II. Ā., īe, i. 1, 1.

īd-ya, gdv. praiseworthy, i. 1, 2 [īd

praise].

im, enc. pcl. (acc. of prn. i), i. 85, 11;

ii. 12, 5; 33, 13²; 35, 1; vii. 103, 3

[180].

īya-māna, pr. pt. Ā. going, x. 168, 3

[ī go].

ir stir, set in motion, II. Ā. īrte.

ānu sām prā- speed on together after, x.

168, 2.

ūd- arise, x. 15, 1; v. 82, 3.

prā-, cs. īrāya, utter forth, ii. 33, 8.

īś be master of, overpower, II. Ā. īṣṭe, with

gen., viii. 48, 14.

īś-āna, pr. pt. Ā. ruling over, disposing of

(gen.), vi. 54, 8; x. 90, 2; m. ruler,

ii. 33, 9.

is more, I. īsati, -te, from (ab.), v. 83, 2.

il-itā, pp. implored, x. 15, 12 [īd praise].

U, enc. pcl. now, also, i. 35, 6; 154, 4;

ii. 33, 9; 35, 10. 15; iv. 51, 1. 2; v.

83, 10²; vi. 54, 3; vii. 61, 6; 63, 1. 2;

86, 3. 8; viii. 48, 3; x. 14, 2; 15,

8; 127, 3²; 129, 1² [180].

uk-thā, n. recitation, iv. 51, 7 [vao

speak].

1. uks sprinkle, VI. uksāti, -te, x. 90, 7.

pra- besprinkle, x. 90, 7.

2. uks grow.

uks-itā, pp. grown strong, i. 85, 2 [2. uks

= vaks grow].

ug-rā, a. mighty, ii. 33, 9; x. 34, 8;

fierce, terrible, ii. 33, 11; viii. 29, 5.

uchānt, pr. pt. shining, iv. 51, 2 [1. vas

shine].

u-tā, pcl. and, i. 85, 5; 154, 4; ii. 12,

5; 35, 11; iii. 59, 1; iv. 50, 9; v. 83,

2². 10; vi. 54, 6; vii. 63, 5; 86, 2;

viii. 48, 1. 5. 8. 14; x. 34, 2; 90, 2;

utā vā, vii. 49, 2²; = and, viii. 48, 15

[180].

utō, pcl. and also, x. 168, 1 [utā+u].

ūt-tara, cpv. a. upper, i. 154, 1 [ūd

up].

ūt-sa, m. spring, ī. 85, 11; 154, 5

[ud wet].

ud wet, VII. P. unātti, undānti [cp.

Lat. und-a 'wave'].

vi- moisten, drench, i. 85, 5; v. 83, 8.

ud-ān, n. water, i. 85, 5 [Go. watō

'water'].

udan-vānt, a. water-laden, v. 83, 7.

ūd-ita, pp. risen, vii. 63, 5 [i go].

udumbalā, a. brown (?), x. 14, 12.

ud-vāt, f. upward path, i. 35, 3; height,

v. 83, 7; x. 127, 2 [ūd up+sf. vat].

upa-ksiyānt, pr. pt. abiding by (acc.),

iii. 59, 3 [kṣi dwell].

upa-mā, spv. a. highest, viii. 29, 9.

upa-yānt, pr. pt. approaching, ii. 33, 12

[i go].

ūpa-ra, cpv. a. later, x. 15, 2 [Av. upara

'upper', Gk. ὑπερο-s 'pestle', Lat.

s-upperu-s 'upper'].

upāri, adv. upward, x. 34, 9; above, x.

129, 5 [Gk. ὑπέρι, ὑνέρι = ὑπέρι, Lat.

s-upper, Old High German ubir

'over'].

ūpa-śrita, pp. impressed on (lc.), vii.

86, 8 [śri resort].

upa-sādya, gdv. to be approached, iii. 59,

5 [sād sit].

upā-stha, m. lap, i. 35, 5. 6; vii. 63, 8;

x. 15, 7.

upa-hatnū, a. slaying, ii. 33, 11 [ha-tnu

from han slay].

ūpa-hūta, pp. invited, x. 15, 5 [hū call].

upārā, m. offence, vii. 86, 6 [upa+ara

from f go: striking upon, offence].

ubj force, VI. P., ubjāti.

nir- drive out, i. 85, 9.

ubhá, a. both, i. 35, 9; x. 14, 7 [cp. Lat. am-bo, Gk. ἀμ-φω 'both', Eng. bo-ih].

ubhá-ya, a. pl. both, ii. 12, 8.

ubhayā-dat, a. having teeth on both jaws, x. 90, 10.

ur-ú, a., f. urv-f, wide, i. 85, 6, 7; 154, 2; vii. 61, 2; 86, 1; x. 127, 2 [Av. touru, Gk. εὐρύς].

uru-kramá, a. (Bv.) wide-striding, i. 154, 5 [kráma, m. stride].

uru-gāyá, a. (Bv.) wide-paced, i. 154, 1. 3, 6; viii. 29, 7 [-gāya gait from gāgo].

uru-cákṣas, a. (Bv.) far-seeing, vii. 63, 4 [cákṣas, n. sight].

uru-vyácas, a. (Bv.) far-extending, i. 160, 2 [vyácas, n. extent].

uru-śámsa, a. (Bv.) far-famed, viii. 48, 4 [śámsa, m. praise].

uru-syú, a. freed from-giving, viii. 48, 5 [from den. uru-sya put in wide space, rescue].

urū-nasá, a. (Bv.) broad-nosed, x. 14, 12 [urū + nás nose].

urviyá, adv. widely, ii. 35, 8 [inst. f. of urvī wide].

urv-f, f. earth, x. 14, 16 [urū wide].
us-ánt, pr. pt. eager, vii. 103, 3; x. 15, 8 [vaś desire].

Uś-ás, f. Dawn, ii. 12, 7; vii. 63, 3; 71, 1; x. 127, 3, 7; pl. iv. 51, 1-9; 11 [1. vas shine; cp. Gk. ἥως (for aus-ās), Lat. aur-or-a].

usrá-yāman, a. (Bv.) faring at daybreak, vii. 71, 4 [usrá matutinal, yāman, n. course].

usr-iyā, f. cow, iv. 50, 5 [f. of usr-iyā ruddy from us-rá red].

Ū, enc. pcl., ii. 35, 3; iv. 51, 2 [metrically lengthened for u].

ū-tí, f. help, i. 35, 1; viii. 48, 15; x. 15, 4 [av favour].

ūrú, m. du. thigh, x. 90, 11, 12.

úrj, f. vigour, strength, vii. 49, 4; x. 15, 7.

úrjáyant, den. pr. pt. gathering strength, ii. 35, 7.

ūrdh-vá, a. upright, ii. 35, 9; upward, x. 90, 4 [Gk. ὀρθός for ὀρθ-φός; Lat. arduus 'lofty'].

ūrdhvám, acc. adv. upwards, i. 85, 10.

úrmyā, f. night, x. 127, 6.

ūr-vá, n. receptacle, ii. 35, 3; fold, herd,

R go, V. P. rnóti, int. alarti arise, viii.

48, 8 [Gk. ὀρ-νύ-μι 'stir up'].

abhi- penetrate to (acc.), i. 35, 9.

prá- send forth, III. iyarti, vii. 61, 2.

ṛk-van, m. pl. name of a group of ancestors, x. 14, 3 [singing from aro sing].

ṛk-vant, a. singing, jubilant, iv. 50, 5 [aro sing].

ṛc, f. stanza, ii. 35, 12; collection of hymns, Rgveda, x. 90, 9 [arc sing, praise].

rcás-e, dat. inf. with prá, to praise, vi. 61, 6 [arc praise].

r-ná, n. debt, x. 127, 7.

rnā-ván, a. indebted, x. 34, 10 [rná debt].

r-tá, n. settled order, i. 1, 8; iv. 51, 8; truth, x. 34, 12 [pp. of r go, settled].

rtá-jāta-satyā, a. punctually true, iv. 51, 7 [true as produced by established order].

rta-jñá, a. knowing right, x. 15, 1.

rta-yúj, a. yoked in due time, iv. 51, 5; vii. 71, 8.

rta-spśá, a. cherishing the rite, iv. 50, 8.

rtá-van, a. holy, ii. 35, 8; x. 168, 3; pious, vii. 61, 2; f. -vari observing order, i. 160, 1.

r-tú, m. season, vii. 103, 9 [fixed time: from r go].

r-té, adv. prp. with ab., without, ii. 12, 9 [loc. of rtá].

rtv-ij, m. ministrant, i. 1, 1 [rtú + ij = yaj sacrificing in season].

rdūdāra, a. compassionate, ii. 33, 5; wholesome, viii. 48, 10.

rdh thrive, V. P. rdhnóti.

ánu- bring forward, op. 2. s. rdhyās, viii. 48, 2.

fdhak, adv. separately, vii. 61, 3.

Rbh-ú, m. pl. name of three divine artificers, iv. 51, 6 [skilful, from rabh take in hand].

ṛs-i, m. seer, i. 1, 2; iv. 50, 1; x. 14, 15; 90, 7.

ṛs-tí, f. spear, i. 85, 4 [rs thrust].

ṛs-vá, a. high, lofty, vii. 61, 3; 86, 1.

Ṛ-ka, nm. one, i. 35, 6; 154, 3, 4; vii. 103, 6; viii. 29, 1-8, 10; x. 14, 16; 129, 2, 3 [prn. root e].

eka-pará, a. too high by one, x. 34, 2.

ékeśa, a. having one pole, x. 135, 8 [iśā + pole of a car].

e-tá, dem. prn. stem, this: n. etád, iii. 59, 5; acc. prn. stem this: x. 14, 9; him,

x. 34, 4; inst. *etāna*, v. 83, 6; n. pl. *etā*, x. 15, 14; m. pl. *etē* these, vii. 103, 9 [prn. root e + tā this].
ēta-āna, m. steed of the Sun, vii. 63, 2 [ēta speeding, from i go].
etā-vant, a. such, x. 90, 3 [prn. *etā* this + sf. *vant*].
e-na, enc. prn. stem of 3. prs. *he, she*, it: acc. enam *him*, ii. 12, 5; iii. 59, 3; vii. 103, 2; x. 14, 11; 34, 4; 168, 2; acc. pl. *enān* them, vii. 103, 3; gen. du. *enos* of them two, vii. 103, 4 [prn. root e].
ēn-as, n., ii. 12, 10; vii. 71, 4; 86, 3.
enā, inst. *by it*, x. 14, 4; adv. *thither*, x. 14, 2 [inst. of prn. root a].
e-bhis, I. pl. *with them*, x. 34, 5 [prn. root a].
e-bhyas, D. pl. *to them*, x. 34, 8 [prn. root a].
e-vā, pol. *thus, just*, i. 1, 3; ii. 12, 1; iv. 51, 9; vi. 54, 1. 2; x. 90, 2 [prn. root e; cp. 180].
e-vā (= *evā*), adv. *thus, just*, ii. 33, 15; iv. 50, 8 [prn. root e].
e-śā, dem. prn.: N. s. m. *eśāh* this, x. 168, 4; *he*, ii. 12, 15; vii. 63, 8; viii. 29, 6; f. *eśā* this, x. 14, 2; *she*, x. 34, 2 [from prn. root e + sa].
e-sām, G. pl. m. of them, i. 85, 3; vii. 103, 5²; 6; x. 34, 5. 8; 129, 5 [prn. root a].

Ok-as, n. *abode*, iv. 50, 8 [wonted place: uc *be wont*].
ōj-as, n. *might*, i. 85, 4. 10; 160, 5 [uj = vaj; cp. Lat. *augus-tu-s* 'mighty', 'august'].
ōjā-yāmāna, den. pr. pt. *Ā. showing one's strength*, ii. 12, 11 [ōjas].
ōj-iyāms, cpv. a. *mightier*, ii. 33, 10.
ōṣa-dhī, f. *plant*, v. 83, 1. 4. 5. 10; vii. 61, 8 [āv(a)s^a a nurture (av further) + dhī holding, from dhā hold].

Kā, inter. prn. *who?* i. 85, 7; x. 129, 6; 135, 5³; G. *kāśya*, x. 129, 1; du. *kāu*, x. 90, 11²; with cid: I. *kēna* cid *by any*, x. 15, 6; pl. N. *kē* cid *some*, viii. 103, 8.
ka-kūbh, f. *peak*, i. 85, 8.
ka-tamā, inter. prn. *which (of many)?* i. 35, 7; iv. 51, 6; with canā *any*, x. 168, 8 [Lat. *quo-tumu-s*].

kati-dhā, adv. *into how many parts?* x. 90, 11 [kā-ti *how many?* Lat. *quot*].
ka-dā, inter. adv. *when?* vii. 86, 2; with oanā, *ever*, vi. 54, 9 [kā *who?*].
kānikradat, int. pr. pt. *bellowing*, iv. 50, 5; v. 83, 1. 9 [krand roar].
kān-iyāms, cpv. *younger*, vii. 86, 6 [cp. *kan-yā*, f. *girl*; Gk. *kanvós* 'new' for *kanvós*].
kam, pol., i. 154, 1 [gladly: cp. p. 225, 2].
kār-tave, dat. inf. of *kr do*, i. 85, 9.
kālmalik-in, a. *radiant*, ii. 33, 8.
kav-i, m. *sage*, v. 11, 3; vii. 86, 3; x. 129, 4 [Av. *kavi* 'king'].
kavi-kratu, a. (Bv.) *having the intelligence of a sage*, i. 1, 5; v. 11, 4.
kavi-tara, cpv. a. *wiser*, vii. 86, 7.
kavi-śastā, pp. (Tp.) *recited by the sages*, x. 14, 4.
kav-yā, a. *wise*, x. 15, 9; m. pl. name of a group of Fathers, x. 14, 3.
kaśā, f. *whip*, v. 83, 8.
kām-a, m. *desire*, i. 85, 11; x. 34, 6; 129, 4 [kam desire].
kōś appear, int. cākaśiti.
abhi- look upon, x. 135, 2.
kitavā, m. *gambler*, x. 34, 3. 6. 7. 10. 11. 13.
kī-m, inter. prn. *what?* vii. 86, 2. 4; viii. 48, 3²; x. 90, 11; 129, 1²; with oanā *anything*, x. 129, 2 [Lat. *qui-s, qui-d*].
kīla, adv. *emphasizing preceding word, indeed*, ii. 12, 15 [180].
kir-i, m. *singer*, ii. 12, 6 [2. *kr* commemorate].
ku-carā, a. *wandering at will*, i. 154, 2 [ku, inter. prn. root *where?* = anywhere + carā from car fare].
ku-tās, inter. adv. *whence?* x. 129, 6²; 168, 3 [prn. root *where?*].
ku-mārā, m. *boy*, x. 135, 3. 4. 5; = son, ii. 33, 12.
kumārā-desna, a. (Bv.) *presenting gifts like boys*, x. 34, 7 [desnā, n. gift from dā give].
kul-yā, f. *stream*, v. 83, 8.
kuv-id, inter. pol. *whether?* ii. 35, 1. 2; iv. 51, 4 [ku + id: cp. p. 226].
kū-ha, inter. adv. *where?* ii. 12, 5; x. 129, 1 [ku + sf. *ha* = dhā: cp. p. 212].
kr make, V. *krnōti*, *krnutē*, iv. 50, 9; v. 83, 3; = *hold*, x. 34, 12; = *raise*

(voice), 8; pr. sb. 3. s. kr̥vāt, viii. 48, 3; 3. pl. kr̥vān, iv. 51, 1; vii. 63, 4; 2. pl. ā. kr̥vāhvam, x. 34, 14; ipv. kr̥vuhī, x. 135, 3; pf. cakr-
mā, vii. 86, 5; x. 15, 4; cakrūr, vii. 63, 5; ā. cakrē, x. 90, 8; cakrāte, 29, 9; cakrīrē, i. 85, 1. 2. 7. 10; viii. 29, 9; cakrīrē, i. 85, 1. 2. 7. 10; ft. karisyāsi, i. 1, 6; root ao. ākar, ii. 12, 4; iii. 59, 9; v. 83, 10; ākran, x. 14, 9; 3. pl. ā. ākrata, vii. 103, 8; x. 34, 5; sb. kārati, ii. 35, 1; kārāma, x. 15, 6; ao. ps. ākāri, vii. 61, 7 [cp. Gk. *kpaivō* 'accomplish', Lat. *creō* 'create'].
ūpa ā- drive up for: rt. ao. ākaram, x. 127, 8.
āvis- make manifest, v. 83, 3.
nis- turn out: rt. ao. askṛta, x. 127, 3.
kr̥v-ānt, pr. pt. making = offering, vii. 103, 8; x. 168, 1 [kr̥ make].
kr-tā, pp. made, i. 85, 6; ii. 12, 4; vii. 61, 6 (= offered); x. 90, 12, 15; 135, 6; n. *lucky throw*, x. 34, 6 [Av. *kereta*, Old Persian *karta* 'made'].
kṛtā, f. breast(?), ii. 35, 5.
kr-tvī, gd. having made, x. 15, 12.
kr̥s-ā, a. poor, ii. 12, 6 [kr̥s grow lean].
kṛṣana, n. *pearl*, i. 35, 4.
kṛs draw, I. P. kārṣati, v. 83, 7; VI. P. kṛsā-ti till, x. 34, 13.
kr̥s-ī, f. field, x. 34, 13 [kr̥s till].
kr̥s-ti, f. pl. people, i. 160, 5; iii. 59, 1 [tillage, settlement: kṛs till].
kṛs-nā, a. black, i. 35, 2. 4. 9; x. 127, 7; f. f. vii. 71, 1.
klp be fit, I. kālpati, cs. kalpāyati, -te arrange, x. 15, 14.
vi- dispose, x. 90, 11. 14.
ket-ū, m. banner, v. 11, 2. 3; vii. 63, 2 [cit appear; Go. *haidu-s* 'manner'].
kēvaṭa, m. pit, vi. 54, 7.
kōṣa, m. bucket, v. 83, 8; well (of a car), vi. 54, 3.
kr-ā-tu, m. power, ii. 12, 1; wisdom, vii. 61, 2 [kr̥ do].
krand bellow, I. P. krāndati.
abhī- bellow towards, v. 83, 7.
krānd-as, n. battle array, ii. 12, 8 [battle cry: krand shout].
kram stride, I. P. krāmāti, ā. krāmāte.
vi- stride out, pf. cakrame, viii. 29, 7.
abhī vi- spread asunder, develop into: ipf. ākrāmāt, x. 90, 4.
pāri- go by (acc.): root ao. inj. gāt, il

krudh be angry, IV. P. krūdhyati; red. ao. inj. cukrudhāma, ii. 33, 4.
kvā, inter. adv. where? i. 35, 7; ii. 33, 7; iv. 51, 6; x. 168, 3; with svid who knows where, x. 34, 10 [pronounced kūā].
kṣa-trā, n. dominion, i. 160, 5 [kṣa = kṣi rule].
kṣam forbear, I. ā. kṣamate.
abhī- be merciful to (acc.), ii. 33, 1. 7.
kṣi dwell, II. P. kṣēti, iv. 50, 8.
ādhi- dwell in (lc.), i. 154, 2.
kṣiy-ānt, pr. pt. dwelling, ii. 12, 11 [kṣi dwell].
kṣē-ma, m. possession, viii. 86, 8 [kṣi: kṣāyati possess].
Khan-i-trima, a. produced by digging, vii. 49, 2 [khan dig].
khālu, adv. indeed, x. 34, 14 [p. 227].
khā-tā, pp. dug, iv. 50, 3 [khan dig].
khyā see: no present; a ao. ākhyat.
abhī- perceive, vii. 86, 2.
vi- survey, i. 35, 5. 7. 8; x. 127, 1.
Gaṇ-ā, m. throng, iv. 50, 5; x. 34, 12.
gabh-irā, a. profound, x. 129, 1 [gabh = gāh plunge].
gabhirā-vepas, a. (Bv.) of deep inspiration, i. 35, 7.
gam go, I. gāchati, -te to (acc.), i. 1, 4; x. 14, 13; root ao. 3. pl. āgman, vii. 71, 6; 1. pl. āganma, viii. 48, 3. 11 [Gk. *βαivō*, Lat. *venio*, Eng. come].
ā- come, i. 1, 5; 85, 11; root ao. ipv. gahī, vi. 54, 7; x. 14, 5; 2. pl. gatā, x. 15, 4; 3. gāmantu, x. 15, 5². 11; go to (acc.), x. 168, 2.
sām- go with (inst.), a ao. op., vi. 54, 2; unite with (inst.), x. 14, 8.
gām-a-dhyai, dat. inf. (of gam) to go, i. 154, 6.
garta-sād, a. (Tp.) sitting on a car-seat, ii. 33, 11.
gārbh-a, m. germ, ii. 33, 13; v. 83, 1. 7; x. 168, 4 [gārbh receive].
gāv-y-ūti, f. pasturage, x. 14, 2 [Bv. having nurture for cows: go].
gāh-ana, a. unfathomable, x. 129, 1 [gāh plunge].
gā go, III. P. jīgāti.
abhī- approach, vii. 71, 4.
ā- come: rt. ao. agāt, i. 35, 8.
pāri- go by (acc.): root ao. inj. gāt, il

prā- go forward, ipv. ṣigāta, i. 85, 6; enter, root ao., viii. 48, 2.

gā-tū, m. path, way, iv. 51, 1; vii. 63, 5; x. 14, 2 [gā go].

gātre-gātro, lc. itv. cd., in every limb, viii. 48, 2 [gā go].

gāya-trī, f. a metre, x. 14, 16 [song: gā sing].

gir, f. song, ii. 35, 1; v. 11, 5; 83, 1; vii. 71, 6; x. 185, 7 [gr sing].

giri-kṣī-t, a. mountain-dwelling, i. 154, 3 [kṣī dwell].

giri-sthā, a. mountain-haunting, i. 154, 2 [sthā stand].

gup guard: pf. jugupur, vii. 103, 9 [secondary root from the den. go-pā-ya].

gūhā, adv. in hiding, v. 11, 6; with kr, cause to disappear, ii. 12, 4 [from guh-ā, inst. of gūh concealment, w. adverbial shift of accent].

gūh-ya, gdv. to be hidden, vii. 103, 8 [guh hide].

gūh-ant, pr. pt. hiding, iv. 51, 9 [guh hide].

gūhā, pp. hidden, x. 129, 3 [guh hide].

1. gr sing, IX. grṇāti, grṇitē, ii. 33, 8.

12.

abhi- greet favourably, x. 15, 6.

2. gr awaken: red. ao. 2. du. ipv. jigṛtam, iv. 50, 11.

grṇ-ant, pr. pt. singing; m. singer, iii. 59, 5 [gr sing].

grṇ-ānā, pr. pt. ā. singing, praising, i. 35, 10; 160, 5 [gr sing].

gīt-sa, a. experienced, vii. 86, 7.

grdh be greedy, IV. P. gr̥dhyati; a ao. āgrdhat, x. 34, 4.

grbh-āyā, den. P. grasp.

ūd- hold up, cease, v. 83, 10.

grh-ā, m. house, pl., vi. 54, 2 [grah receive, contain].

grhé-grhe, lc. itv. cd., in every house, v. 11, 4.

gō, f. cow, pl. N. gāvas, i. 154, 6; ii. 12, 7; viii. 48, 5 (= straps); x. 34, 13; 90, 10; A. gās, ii. 12, 3; vi. 54, 5, 6; 127, 8; G. gāvām, iv. 51, 8; vii. 103, 2, 10 [Av. N. gau-s, Gk. βοῦ-s, Lat. bo-s (bov-), OI. bō, Eng. cow].

Gō-tama, m. name of a seer, i. 85, 11 [spv. of go cow].

go-pā, m. Tp. (cow-protector), guardian, i. 1, 8; v. 11, 1; vii. 48, 9 [gō cow

gō-magha, a. (Bv.) rich in cows, vii. 71, 1 [having abundance of cows].

gō-mātr, a. (Bv.) having a cow for a mother, i. 85, 3.

gō-māyu, a. (Bv.) loving like a cow, vii. 103, 6, 10 [māyū, m. loving].

grabh seize, IX. grbhṇāti, grbhṇitē, vii. 103, 4.

ānu- greet, vii. 103, 4.

grāma, m. village, x. 127, 5; pl. = clans, ii. 12, 7.

grām-yā, a. belonging to the village, x. 90, 8 [grāma].

grīsmā, m. summer, x. 90, 6.

Ghar-mā, m. hot milk offering, vii. 103, 9 [Av. gar̥ma, Lat. formu-s, Gk. θερμός 'warm', Eng. warm].

gharma-sād, a. (Tp.) sitting at the heating vessel, x. 15, 9, 10 [sad sit].

gharm-in, a. heated, vii. 103, 8.

ghas eat: root ao. 3. pl. ākṣan, x. 15, 12 [= ḷ-gh(a)s-an].

ghā, enc. emphasizing pcl., iv. 51, 7 [180].

ghṛ-nī, f. heat, ii. 33, 6 [ghṛ = hr be hot].

ghṛ-tā, (pp.) n. clarified butter, ghee, i. 85, 8; ii. 33, 11, 14; v. 11, 3; 83, 8 [ghṛ be hot].

ghṛtā-nirñij, a. (Bv.) having a garment of ghee, ii. 85, 4 [nir-nij, f. splendour from nis out + nij wash].

ghṛtā-pratika, a. (Bv.) butter-faced, v. 11, 1 [pratika, n. front from pratyāñic turned towards].

ghṛtā-vant, a. accompanied with ghee, iii. 59, 1; abounding in ghee, x. 14, 14.

ghṛs-vi, a. impetuous, i. 85, 1 [ghṛs = hr̥s be excited].

gho-rā, a. terrible; n. magic power, v. 34, 14.

ghōs-a, m. sound, x. 168, 1, 4 [ghus make a noise].

Ca, enc. pcl. and, i. 160, 2, 3; ii. 33, 13; 35, 6, 8; iv. 50, 10; v. 11, 5; vii. 86, 1; x. 14, 7, 9, 14; 84, 11; 90, 2, 3, 7, 8, 10; vii. 48, 2; x. 34, 5; ca-ca, i. 35, 11; iv. 51, 11; x. 14, 3, 11; 15, 3, 13; 90, 13 [Av. ca, Lat. que 'and'; cp. 180].

cakr-ā, n. wheel, vi. 54, 3; vii. 63, 2 [Gk. κύκλος, Anglo-Saxon hweowol].

caks, see II. cāste [reduced form of kas = kāś shine: = ca-k(a)s].

cākṣu]

abhī-regarā, iil. 59, 1; vii. 61, 1.
 prā-, cs. cākṣāya illumine, viii. 48, 6.
 vi-reveal, x. 34, 13.
 cākṣ-u, n. eye, x. 90, 13 [caks see].
 cākṣ-us, n. eye, vii. 61, 1; 63, 1 [caks see].
 cat hīde (intr.), I. P. cātati; cs. cātāya drive away, ii. 33, 2.
 catur-akṣā, a. (Bv.) four-eyed, x. 14, 10.
 11 [akṣā = akṣi eye].
 catus-pād, a. (Bv.) four-footed, iv. 51, 5 [catūr four, Lat. quattuor, Go. fīdwōr].
 catvārimśā, ord., f. fī, fortieth, ii. 12, 11.
 ca-nā, pcl. and not, vii. 86, 6.
 candrā-mās, m. moon, x. 90, 18 [K. cd. bright (candrā) moon (mās)].
 car fare, I. cārati, -te, iv. 51, 6. 9; viii. 29, 8; x. 14, 12; 168, 4.
 abhī-bewitch, x. 34, 14.
 ā-approach, iv. 51, 8.
 prā-go forward, enter, viii. 48, 6.
 abhī sām-come together, viii. 48, 1.
 carā-tha, n. motion, activity, iv. 51, 5 [car fare].
 car-ant, pr. pt. wandering, x. 34, 10; faring, x. 135, 2.
 car-i-tra, n. leg, viii. 48, 5 [car move].
 car-man, n. skin, hide, i. 85, 5; vii. 63, 1.
 carsanī-dhī-t, a. (Tp.) supporting the folk, iii. 59, 6 [carsanī, a. active, f. folk + dhī-t supporting].
 cā-ru, a. dear, ii. 35, 11 [can gladden; Lat. cā-ru-s 'dear'].
 ci-kit-vāms, red. pf. wise, vii. 86, 3 [cit think].
 cit perceive, I. cētati, -te; pf. cikēta, i. 35, 7; sb. ciketat, i. 35, 6; cs. citāya stimulate, iv. 51, 8; cētāya cause to think, vii. 86, 7.
 ā-observe: pf. cikēta, vii. 61, 1.
 cit-rā, a. brilliant, iv. 51, 2; n. marvel, vii. 61, 5.
 citrā-bhānu, a. (Bv.) of brilliant splendour, i. 35, 4; 85, 11.
 citrā-śravas, a. (Bv.) having brilliant fame; spv. -tama of most brilliant fame, i. 1, 5; bringing most brilliant fame, iii. 59, 6.
 cid, enc. pcl. just, even, i. 85, 4. 10; ii. 12, 8. 13. 15; 33, 12; vii. 86, 1. 8. 8; x. 84, 8²; 127, 5 [Lat. quid].
 cikit-āna, int. pr. pt. famous, ii. 33, 15 [cit perceive].

cod-i-tf, m. furtherer, ii. 12, 6 [cud impel].
 cyāv-ana, a. unstable, ii. 12, 4 [cyu move].
 cyāv-āna, m. name of a seer, vii. 71, 5 [pr. pt. of cyu move].
 cyu waver, fall, I. cyāvate.
 prā-, cs. cyāvāya overthrow, i. 85, 4.

Chand seem, II. P. chāntti; pf. ca-chānda, vii. 63, 3; seem good, please, 3. s. s ao. āchān, x. 34, 1.
 chānd-as, n. metre, x. 14, 16; 90, 9.
 chāyā, f. shade, ii. 33, 6 [Gk. σκιά].

Jāgat, n. world, i. 35, 1 [pr. pt. of gā go].
 jāgm-i, a. nimble, speeding, i. 85, 8 [from red. stem jag(a)m of gam go].

jajñ-ānā, pf. pt. ā. having been born, x. 14, 2 [jan generate].

jan generate, create, I. jānati; pf. jajāna, i. 160, 4; ii. 12, 3. 7; 35, 2; jajñirē were born, x. 90, 9². 10; is ao. ājani-ṣṭa has been born, iii. 59, 4; v. 11, 1; red. ao. ājijanas has caused to grow, v. 83, 10; cs. janāya generate, ii. 35, 13; x. 135, 5 [Old Lat. gen-ō 'generate': Gk. ao. ἰ-γεν-6-μην].

prā-be prolific, IV. ā. jāya, ii. 33, 1; 35, 8.

jān-a, m. mankind, ii. 35, 15; iii. 59, 9; iv. 51, 1; v. 11, 1; pl. men, people, i. 35, 5; ii. 12, 1-14; iii. 59, 1. 8; iv. 51, 11; vii. 49, 3; 61, 5; 63, 2. 4; x. 14, 1 [jan generate; cp. Lat. gen-us, Gk. γέν-ος, Eng. kin].

janāy-ant, cs. pr. pt. generating, i. 85, 2.
 jān-i, f. woman, i. 85, 1.

jān-i-man, n. birth, ii. 35, 6.

jan-ūs, n. generation, vii. 86, 1 [jan generate].

jāy-ant, pr. pt. conquering; m. victor, x. 84, 7 [ji conquer].

jār-ant, pr. pt. aging, old, x. 84, 3 [jā waste away; Gk. γέπ-ovr- 'old man'].

jar-ās, m. old age, vii. 71, 5 [jā waste away; cp. Gk. γήπας 'old age'].

jar-i-tf, m. singer, ii. 33, 11 [jā sing].

jālāsa, a. cooling, ii. 33, 7.

jālāsa-bheṣaja, a. (Bv.) having cooling remedies, viii. 29, 5 [bheṣajā, n. remedy].

jālp-i, f. idle talk, chatter, viii. 48, 14 [jālp chatter].

jas be exhausted, I. jāsa; pf. ipv. jajastām
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jā be born, IV. *ā. jāyate is born*, v. 11, 8; 83, 4; x. 90, 5; *jāyase art born*, v. 11, 6; ipf. *ājāyata was born*, x. 90, 9, 12, 13^a; 129, 8; 185, 6; *ājāyanta*, x. 90, 10.

jāgr-vi, a. *watchful*, v. 11, 1; *stimulating*, x. 34, 1 [from red. stem of 2. gr wake].

jā-tā, pp. *born*, ii. 12, 1; x. 90, 5, 7; 168, 3; = finite vb., *were born*, x. 90, 10, 13; n. *what is born*, ii. 33, 3 [jā be born].

jātā-vedas, a. (Bv.) *having a knowledge of beings*, x. 15, 12, 13 [véd-as, n. *knowledge from vid know*].

jān-u, n. *knee*, x. 15, 6 [Gk. γόνυ, Lat. genu, Go. kniu, Eng. knee].

jāya-māna, pr. pt. *being born*, iv. 50, 4 [jā be born].

jā-yā, f. *wife*, x. 34, 2, 4, 10, 11, 13 [jā be born].

jār-in-i, f. *courtesan*, x. 34, 5 [having paramours: jārā].

Jāhus-ā, m. *name of a protégé of the Asvins*, vii. 71, 5.

ji conquer, I. *jāyati*; ft. *jegyāmi*, x. 34, 6; ps. *jīyate*, iii. 59, 2 [when accented this form appears in the RV. as *jīyate*, i. e. it is then pr. *ā. of jyā overpower*].

vi- conquer, ii. 12, 9.

sām- win, iv. 50, 9.

jigī-vāms, red. pf. pt. *having conquered*, ii. 12, 4; x. 127, 8 [ji conquer].

jihmā, a. *transverse = athwart*, i. 85, 11; *prone*, ii. 35, 9.

jirā-dānu, a. (Bv.) *having quickening gifts*, v. 83, 1.

jiv-ā, n. *living world*, iv. 51, 5 [Lat. viv-o-s].

jivās-e, dat. inf. *to live*, viii. 48, 4; with *prā to live on*, x. 14, 14.

jus enjoy, VI. *jusā*, vii. 71, 6; 86, 2; x. 15, 4, 13; pf. sb. *jūjusān*, vii. 61, 6; is ao. sb. *jōsisat*, ii. 85, 1 [cp. Gk. γέωω, Lat. *gus-tus*, Go. *kiusan*, Eng. *choose*].

jus-ānā, pr. pt. *ā. enjoying*, viii. 48, 2.

jūs-ta, pp. (with shifted accent) *acceptable*, iii. 59, 5 [jus enjoy].

jū, IX. P. *junāti speed*, vii. 86, 7.

jr, I. *ā. jāra awake, be active*, iv. 51, 8.

jēha-māna, pr. pt. *ā. gasping*, x. 15, 9 [jeh gasp].

jñā know, IX. *jānāti*, x. 34, 4 [cp. Gk. γινώσκω, Lat. *gnoscere*, Eng. *know*].

vi-, ps. *jñāyāte be distinguished*, iv. 51, 6.

jmā, f. *earth*, gen. *jmās*, iv. 50, 1.

jyā-yāms, cpv. *more*, x. 90, 3; *elder*, vii. 86, 6 [jyā *overpower*; Gk. βία 'force'].

jyē-stha, spv. *highest*, ii. 25, 9; *chief*, vii. 86, 4 [spv. of jyā].

jyōt-is, n. *light*, iv. 50, 4; 51, 1; viii. 48, 3; x. 127, 2 [jyut = dyut shine].

Tā, dem. prn., *that; he, she, it*; n. *tād that*, i. 1, 6; 35, 6; 154, 2, 5, 6; ii. 35, 11, 15; iv. 51, 10, 11; vii. 86, 2, 3, 4; 103, 5, 7; x. 34, 12, 13; 90, 12; 129, 2, 3, 4; 135, 5; m. *ā. tām him*, ii. 33, 13; 35, 3, 4; iv. 50, 1, 9; vi. 54, 4; *that*, x. 90, 7; 135, 4; I. *tēna with it*, viii. 29, 4, 10; *with him*, x. 90, 7; I. f. *tāyā with that*, i. 85, 11; D. *tāsmāi to him*, iii. 59, 5; iv. 50, 8^a; x. 34, 12; *for him*, x. 135, 2; *to that*, viii. 48, 12, 13 (= as such); x. 168, 4; *for that*, viii. 48, 10; *ab. tasmād from him*, x. 90, 5, 8, 9^a, 10^a; *than that*, x. 129, 2; G. *tāsya of him*, ii. 35, 9; iii. 59, 4; *of that*, viii. 48, 8; x. 15, 7; du. m. *tāu these two*, x. 14, 12; f. *tē these two*, i. 160, 1, 5; D. *tābhyām to those two*, x. 14, 11; pl. N. m. *tē they*, i. 85, 2, 7, 10; viii. 48, 5; x. 15, 3, 5^a, 12, 13; *those*, x. 15, 1; 90, 16; = as such, x. 15, 4, 7; f. *tās they*, iv. 51, 8; *those*, iv. 51, 7^a, 9; vii. 49, 1, 2, 3, 4; n. *tā those*, i. 154, 6; ii. 33, 13; x. 14, 16; *tāni those*, i. 85, 12; x. 90, 16; *ā. tān those = that*, x. 90, 8; I. *tēbhis with them*, i. 35, 11; x. 15, 8, 14; f. *tābhis with them*, x. 168, 2; G. *tēsam of them*, x. 14, 6; L. *tāsu in them*, ii. 33, 13.

tams shake.

abhi- attack: pf. *tatasrē*, iv. 50, 2.

tatan-vāms, pf. pt. *having spread*, vii. 61, 1 [tan stretch].

tā-tas, adv. *thence*, x. 90, 4; so, x. 135, 6 [prn. root tā].

tā-tra, adv. *there*, x. 34, 13 [prn. root tā].

tā-thā, adv. *thus*, x. 90, 14 [prn. root tā].

ta-dānim, adv. *then*, x. 129, 1 [prn. root tā].

tan extend = perform, VIII. *tanōti*; ipf. *ātānvata*, x. 90, 6 [cp. Gk. *τάνναι* 'stretch', Lat. *tendo* 'stretch'].

abhi- extend over: red. pf. sb., i. 160, 5.

tri-stūbh, f. name of a metre, x. 14, 16.
tri-s, adv. thrice, x. 90, 11 [Gk. *trís*].
tre-dhā, adv. in three ways, i. 154, 1.
tvákṣ-iyāms, cpv. most vigorous, ii. 33, 6.
tvād, ab. (of tvām) than thee, ii. 33, 10.
tvām, prs. prn. thou, i. 1, 6; 35, 8; ii. 33, 12; viii. 48, 9. 13. 15³; x. 15, 12². 13.

Tvās-tr, m. name of the artificer god, i. 85, 9; cp. viii. 29, 3 [tvakṣ = takṣ fashion].

tvā, enc. A. (of tvām) thee, i. 1, 7; ii. 33, 4; v. 11, 3; vii. 86, 4; x. 14, 4.
tvā-datta, pp. (Tp. cd.) given by thee, ii. 33, 2.

tvām, prs. prn. A. (of tvām) thee, v. 11, 5. 6².

tveṣ-ā, a. terrible, ii. 33, 8. 14 [tviṣ be agitated].

tveṣā-samdrś, a. (Bv.) of terrible aspect, i. 85, 8.

tvōta, pp. (Tp.) aided by thee, iii. 59, 2 [tvā inst. + ūta, pp. of av favour].

Dākṣ-a, m. will, vii. 86, 6; might, viii. 48, 8 [dakṣ be able].

dākṣ-ina, a. right, vi. 54, 10 [cp. Gk. *δεξιός*, Lat. *dexter*].

dakṣina-tās, adv. to the south, x. 15, 6.

dād-at, pr. pt. giving, vii. 103, 10 [dā give].

dādhat, pr. pt. bestowing, i. 35, 8; with ā (following), x. 34, 6 [dhā put].

dādā-āna, pr. pt. A. committing, assuming, i. 35, 4; ii. 12, 10; = going, x. 15, 10 [dhā put].

dām-a, m. house, i. 1, 8; ii. 35, 7 [Gk. *δομος*, Lat. *domu-s*].

dāsa, nm. ten, x. 34, 12 [Gk. *δέκα*, Lat. *decem*, Eng. *ten*].

daśāṅgulā, length of ten fingers, x. 90, 1 [dāsa + aṅgūli finger].

Dāsa-gv-a, m. ān ancient priest, iv. 51, 4 [having ten cows: gu = go].

dās-yu, m. non-Aryan, ii. 12, 10 [das lay waste].

dah burn, I. dāha.

nīs- burn up, x. 34, 9.

1. dā give, III. dādāti, ii. 35, 10; x. 14, 9; ao. ādāt, vii. 103, 10³; ipv. 3. du.

dātām, x. 14, 12; s ao. op. diṣya, ii. 83, 5 [cp. Gk. *δίδαμι*, Lat. *dā-re*].

ānu- forgive, ii. 12, 10.

ā- take, ii. 12, 4.

pāri- give over to: ipv. dehi, x. 14, 11.

prā- present: root ao. ādās, x. 15, 12.

2. dā divide, IV. dāya; wield, ii. 33, 10.

dādrhānā, pf. pt. A. steadfast, i. 85, 10 [drh make firm].

dā-tē, m. giver, ii. 33, 12.

Dānu, m. son of Dānu, a demon, ii. 1-2, 11.

dā-man, n. rope, viii. 86, 5 [3. dā bind].

dās-vāms, pf. pt. worshipping, m. worshipping, i. 1, 6; 85, 12; vii. 71, 2; x. 15, 7 [dās honour].

dās-a, a. non-Aryan, ii. 12, 4 [dās be hostile].

dās-ā, m. slave, vii. 86, 7.

didṛk-su, adv. with a desire to see = find out, vii. 86, 3 [from ds. of drś see].

div, m. sky, A. divam, iii. 59, 7; G. divās, iv. 51, 1. 10, 11; v. 83, 6; vii. 61, 3; 63, 4; x. 15, 14; 127, 8; L. divī, i. 85, 2; v. 11, 3; viii. 29, 9; x. 90, 3 [Gk. *Δίφα*, *Δίφος*, *Δίφ*].

div play, IV. dīya, x. 34, 13.

div-ā, adv. by day, vii. 71, 1. 2 [w. shift of accent for div-ā].

divi-sprś, a. touching the sky, v. 11, 1; x. 168, 1 [divī L. of div + sprś touch].

divé-dive, lc. itv. cd. every day, i. 1, 3. 7 [L. of divā day].

div-yā, a. coming from heaven, divine, vii. 49, 1; 103, 2; x. 34, 9 [div heaven].

diś, f. quarter (of the sky), i. 85, 11; x. 90, 14 [diś point].

1. dī fly, IV. dīya.

pāri- fly around, ii. 35, 14; v. 83, 7.

2. dī shine: pf. didāya, ii. 33, 4.

didī-vāms, pf. pt. shining, ii. 35, 8. 14 [dī shine].

dīdīvi, a. shining, i. 1, 8 [dī shine].

dīdhy-āna, pr. pt. A. pondering, iv. 50, 1 [dī think].

dīp shine, IV. A. dīpya.

sām- inflame: red. ao. inj. didīpas, viii. 48, 6 [cp. dī shine].

dīy-ant, pr. pt. flying, vii. 63, 5 [dī fly].

dīrghā, a. long, i. 154, 3; x. 14, 14 [Gk. *δολιχός*].

dīrgha-śrū-t, a. heard afar, vii. 61, 2 [śru hear + t].

du go: iṣ ao. sb. daviṣāni, x. 34, 5.

dudhrā, a. fierce, ii. 12, 15.

dur-i-tā, (pp.) n. *flying ill*, hardship, L. 35, 3 [dus ill + i, p. of i go].

durgá]

dur-gá, n. *hardship*, vii. 61, 7 [dus + ga = gam go].
 dur-matí, f. *ill-will*, ii. 88, 14 [dus ill + matí thought].
 duvas-ya, den. *present with* (inst.), x. 14, 1 [dúvas, n. *gift*].
 dus-kft, m. *evil-doer*, v. 83, 2. 9 [dus + kr do + t].
 dú-stuti, f. *ill praise*, ii. 88, 4 [dus ill + stuti praise].
 duh milk, II. P. dōgdhi; s ao. duk-gata, with two acc., i. 160, 3.
 duh-i-tf, f. *daughter*, iv. 51, 1. 10. 11; x. 127, 8 [Gk. θυγάτηρ, Go. dauhtar].
 dū-dābha, a. (Bv.) *hard to deceive*, vii. 86, 4 [dus + dābha deception].
 dū-tá, m. *messenger*, v. 11, 4; 88, 8; x. 14, 12.
 dūrād, ab. adv. *from far*, iii. 59, 2; v. 83, 8 [dū-rá, a. *far*].
 dūrē-artha, a. (Bv.) *whose goal is distant*, vii. 68, 4.
 dr pierce, int. dardarsi, ii. 12, 15.
 dr-ti, m. *water-skin*, v. 83, 7; vii. 108, 2 [dr split; cp. Gk. δῆρα, Eng. *tear*].
 drś see: pf. dādrśe is seen, vii. 61, 5.
 drāye, dat. inf. *to see*, x. 14, 12.
 drā-tvāya, gd. *having seen*, x. 84, 11.
 drh make firm, I. P. dṛmha; ipf. ādṛm-hat, ii. 12, 2.
 dev-á, m. *god*, i. 1, 1. 2. 4. 5; 85, 1. 2. 3. 8. 10. 11; 160, 1. 4; ii. 12, 1²; 33, 15; 35, 5. 15; iii. 59, 6. 8. 9; iv. 50, 9; v. 11, 2; vii. 61, 1. 7; 63, 1. 3; 86, 7²; viii. 29, 2. 3. 7; 48, 3. 9. 14; x. 14, 3². 7. 14; 15, 10. 12; 34, 8; 90, 6. 7. 15. 16²; 129, 6; 135, 1; 168, 2. 4² [celestial from div heaven].
 deva-trā, adv. *among the gods*, x. 15, 9.
 deva-mānā, n. *abode of the gods*, x. 135, 7.
 deva-yú, a. *devoted to the gods*, i. 154, 5.
 deva-vandā, a. *god-praising*, x. 15, 10 [vand greet].
 devā-hiti, f. *divine order*, viii. 108, 9 [devā god + hi-tí, f. *impulse from hi* impel].
 dev-ī, f. *goddess*, i. 160, 1; ii. 85, 5; iv. 51, 4. 5. 8. 11; vii. 49, 1. 2. 3. 4; x. 127, 1. 2. 3 [f. of dev-ā god].
 doṣā-vastr, m. (Tp.) *illuminer of gloom*, i. 1, 7 [doṣā evening + vas-tr from vas shine].
 dāiv-ya, a. *divine*, i. 35, 6; viii. 48, 2;

coming from the gods, ii. 83, 7; n. *divinity*, ii. 35, 8 [from devā god].
 Dyāvā-prthivī, du. (Dv.) *Heaven and Earth*, i. 35, 9; 160, 1. 5; v. 83, 8; viii. 48, 13; the parts of the cd. separated, ii. 12, 13.
 dyu-mát, adv. *brilliantly*, v. 11, 1 [n. of dyu-mánt, a. *bright*].
 dyu-mnā, n. *wealth*, iii. 59, 6.
 dyó, m. *heaven*, N. dyáus, iv. 51, 11; x. 90, 14; acc. dyām, i. 35, 7. 9; 154, 4; ii. 12, 2. 12; iii. 59, 1; N. pl. f. dyāvas, i. 85, 6 [Gk. Ζεύς, Ζῆν, Lat. *diem*].
 dyót-ana, a. *shining*, viii. 29, 2 [dyut shine].
 dráv-ina, n. *wealth*, iv. 51, 7 [movable property, from dru run].
 dru run, I, dráva.
 āti- run past (acc.), x. 14, 10.
 drug-dhá, n. *misdeed*, vii. 86, 5 [pp. of druḥ be hostile].
 drūh, f. *malice*, ii. 35, 6; m. *avenger*, vii. 61, 5.
 dvá, nm. *two*, i. 85, 6; viii. 29, 8. 9 [Gk. δύο, Lat. *duo*, Lith. *du*, Eng. *two*].
 dvādaśá, a. *consisting of twelve*, m. *twelve-month*, vii. 103, 9.
 dvār, f. du. *door*, iv. 51, 2 [cf. Gk. θύρα, Lat. *fores*, Eng. *door*; perhaps from dhv close with loss of aspirate through influence of dvá two, as having two folds].
 dvi-tā, (inst.) adv. (*doubly*) as well, vii. 86, 1 [dvi two].
 dvi-pād, a. (Bv.) *two-footed*, iv. 51, 5 [Gk. δί-ποδ-, Lat. *bi-ped-*].
 dviś hate, II. dvēśti, x. 34, 3.
 dvēs-as, n. *hatred*, ii. 33, 2 [dviś hate].
 Dhán-a, n. *wealth, money*, iv. 50, 9; x. 84, 10. 12.
 1. dhán-van, n. *waste land*, i. 85, 8; desert, v. 83, 10.
 2. dhán-van, n. *bow*, ii. 33, 10.
 dham blow, I. P. dhāmati, ps. dham-yáte, x. 135, 7.
 ví- blow asunder, iv. 50, 4.
 dhām-ant, pr. pt. *blowing*, i. 85, 10.
 dhār-man, n. *ordinance, law*, i. 160, 1; x. 90, 16 [that which holds or is established: dhr hold].
 1. dhā put, III. dādhāti, v. 83, 1; supply with (inst.), ii. 35, 12; bestow, ipv. dhehí, x. 14, 11; dhattá, i. 85, 12; ii. 12, 5; x. 14, 11; dhātā, i. 85, 12, 5.

7; dadhātana, x. 15, 11; dhattām, iv. 51, 11; dadhantu, vii. 63, 6; *perform*, ipf. dhatta, i. 85, 9; *bestow*, s. ao. sb. dhāsathas, i. 160, 5; *establish*, pf. dadhē, x. 129, 7; ds. *desire to bestow*, didhīṣanti, ii. 35, 5; *support*, didhīṣāmi, ii. 35, 12 [Gk. *τιθημι*].
 ādhi- *put on* (acc.): pf. dadhire, i. 85, 2; ao. ādhita, x. 127, 1.
 ā- *deposit*, root ao. sb. dhāṣ, v. 83, 7.
 nī- *deposit*, root ao. dhātam, vii. 71, 5; ps. ao. ādhāyi, viii. 48, 10.
 pāri- *put around*, vi. 54, 10.
 prā- *put from* (ab.) into (lc.), vii. 61, 3.
 vi- *impose*: pf. dadhur, iv. 51, 6; *divide*, ipf. ādadhur, x. 90, 11.
 canas- *accept gladly*, ii. 85, 1.
 purās- *place at the head*, appoint Purohita: pf. dadhire, iv. 50, 1.
 2. dhā *suck*, IV. P. dhāya, ii. 33, 13; 35, 5.
 dhā-man, n. *power*, i. 85, 11; *ordinance*, vii. 61, 4; 63, 3 [dhā *put*, *establish*].
 dhārayāt-kavi, a. (gov.) *supporting the sage*, i. 160, 1 [dhārayāt, pr. pt. cs. of dhr *hold*].
 dhā-rā, f. *stream*, i. 85, 5; v. 83, 6 [dhāv *run*].
 dhīṣānā, f. *bowl*, i. 160, 1.
 dhī, f. *thought*, i. 1, 7; iv. 50, 11.
 dhī *think*, III. dīdhye.
 ā- *think to oneself*, ā- dīdhye, x. 34, 5.
 dhī-ra, a. *thoughtful*, viii. 48, 4; *wise*, i. 160, 3; *intelligent*, vii. 86, 1 [dhī *think*].
 dhunēti, a. (Bv.) *having a resounding gait*, iv. 50, 2 [dhuna + iti].
 dhūr, f. *pole* (of a car), vii. 63, 2; viii. 48, 2.
 dhū-mā, m. *smoke*, v. 11, 3 [dhū *agitate*; Gk. *θυμός*, Lat. *fumu-s*].
 dhūr-ti, f. *malice*, viii. 48, 3 [dhvṛ *injure*].
 dhr *support*, *fix firmly*: pf. dādhāra, i. 154, 4; iii. 59, 1.
 dhrṣ-nū, n. *adv. forcibly*, x. 34, 14 [dhrṣ *be bold*, *dare*].
 dhe-nū, f. *cow*, i. 160, 3; ii. 85, 7 [yīlā-*ing milk*: dhe = dhā *suck*].
 dhrū-ti, f. *seduction*, vii. 86, 6 [dhrū = dhvṛ *injure*].

1. Nā, pcl. *as, like*, i. 85, 6; 85, 1. 7. 8; 154, 2; ii. 33, 11; iv. 51, 8; vii. 61, 2; 63, 5; 86, 5; 7. 103, 2; 3. 7;

viii. 48, 5. 6; x. 127, 4. 8; 163, 2 [180].

2. nā, neg. pcl. *not*, ii. 12, 5. 9. 10; 33, 9. 10. 15; 35, 6; iii. 59, 2; iv. 51, 6; vi. 54, 3. 4. 9; vii. 61, 5; 63, 3; 86, 6; 103, 8; viii. 48, 10; x. 14, 2; 15, 13; 34, 2-5. 12; 129, 14. 2. 7; 168, 3. 4 [180].

nākt-am, acc. *adv. by night*, vii. 71, 1. 2; x. 34, 10 [stem *nakt*, cp. Lat. *nox* = *noct-s*].

nā-ksatra, n. *star*; *day-star*, vii. 86, 1 [nā *night* + ksatrā *dominion* = *ruling over night*].

nād-f, f. *stream*, ii. 85, 3 [nād *roar*].

nā-pāt, m. *son*, ii. 35, 1. 2. 3. 7. 10. 13; *grandson*, x. 15, 3 [Lat. *nepōt* = 'nephew'].

nāptṛ, m. (weak stem of nāpāt) *son*: gen. nāptṛ, ii. 35, 11; dat. nāptre, ii. 35, 14 [nā-pitr *having no father* = 'nephew', 'grandson'].

nābh-as, n. *sky*, v. 83, 3 [Gk. *νέφος*, OSL. *nebo*].

nam bend, I. nāma; Ā: ii. 12, 13; iv. 50, 8; *before* (dat.), x. 34, 8; int. nān-namiti *bend low*, v. 83, 5.

prāti- *bend towards*: pf. nānāma, ii. 33, 12.

nām-as, n. *homage*, i. 1, 7; ii. 33, 4. 8; 35, 12; iii. 59, 5; iv. 50, 6; v. 83, 1; vii. 61, 6; 63, 5; 86, 4; x. 14, 15; 15, 2; 34, 8 [nam *bend*].

namas-yā, den. *adore*, ii. 33, 8 [nāmas *homage*].

namas-yā, a. *adorable*, iii. 59, 4.

nār-ya, a. *manly*, i. 85, 9.

nāv-a, a. *new*, iv. 51, 4; vii. 61, 6; x. 185, 3 [Gk. *νέος*, Lat. *novu-s*, OSL. *novu*, Eng. *new*].

Nāva-gv-a, m. an ancient priest, iv. 51, 4; pl. a family of ancient priests, x. 14, 6 [having nine cows: gu = gō].

nāv-yas, cpv. a. *renewed*, v. 11, 1 [Lat. *nov-ior*].

1. nās *be lost*, IV. P. nāśya; ao. neśat, vi. 54, 7.

2. nās *reach*, I. nāśa.

vī- *reach*, ii. 35, 6.

nās, f. *night*, vii. 71, 1.

nas-tā, pp. *lost*, vi. 54, 10 [nās *be lost*].

nas, pra. prn., A. *us*, i. 1, 9; 35, 11; ii. 33, 1. 2. 3. 5. 14; iv. 50, 11; vii. 61, 7; 63, 6; 71, 2. 4. 6; 86, 8; viii. 48, 6. 8. 15 c; x. 14, 14; 15, 1. 6; 34, 2.

nah]

14; to us, x. 127, 4; D., i. 1, 9a; 85, 12; 160, 5; ii. 33, 15; iv. 50, 2; v. 83, 5, 6; vi. 54, 5, 10; vii. 63, 6²; vii. 86, 8; 103, 10; viii. 48, 8, 9, 12, 14, 15a; x. 14, 2; 15, 4; 34, 14; 127, 6; 135, 5; G. of us, ii. 33, 4, 13; v. 11, 4; 83, 6; vi. 54, 5; 86, 5; viii. 48, 4², 7, 9; x. 14, 2, 6, 7; 15, 8; 135, 1.

nah bind, IV. nāhya.
sām- knit together: irr. pf. 2. pl. anāha, viii. 48, 5.
nā = nā not, x. 84, 8.
nāka, n. firmament, i. 85, 7; vii. 86, 1; x. 90, 16.
nālī, f. flute, x. 135, 7.
nāth-itā, pp. distressed, x. 34, 3 [nāth seek aid].
nādyā, m. son of streams, ii. 35, 1.
nādh-amāna, pr. pt. Ā. seeking aid, suppliant, ii. 12, 6; 83, 6.
nānā, adv. separately, ii. 12, 8.
nābhi, f. navel, x. 90, 14.
nā-man, n. name, ii. 83, 8; 35, 11; vii. 103, 6 [Gk. ὄνομα, Lat. nōmen, Go. namō, Eng. name].
nārī, f. woman, ii. 83, 5 [from nār man].
nāsatya, m. du. epithet of the Aśvins, vii. 71, 4 [nā + asatyā not untrue].
ni-kṛt-van, a. deceitful, x. 84, 7 [ni down + kr do].
ni-citā, pp. known, ii. 12, 13 [ni + ci note].
niṇyā, n. secret, vii. 61, 5.
ni-todīn, a. piercing, x. 34, 7.
ni-drā, f. sleep, viii. 48, 14 [ni + drā sleep; cp. Gk. ὄρα-θάνα, Lat. dor-mio].
ni-dhī, m. treasure, viii. 29, 6; deposit, x. 15, 5 [ni down + dhi = dhā put].
ni-dhruvi, a. persevering, viii. 29, 3 [ni + dhruvi firm].
ni-pādā, m. valley, v. 83, 7 [ni down + pāda, m. foot].
nir-āyana, n. exit, x. 135, 6 [nis out + āy-ana going: i go].
ni-vāt, f. depth, x. 127, 2 [ni down].
ni-vēśanī, a. causing to rest, i. 35, 1 [from cs. of ni + viś cause to turn in].
ni-satta, pp. with ā, having sat down in (ic.), x. 15, 2 [ni + sad sit down].
ni-sād-yā, gd. having sat down, ii. 35, 10; x. 15, 6; with ā, x. 14, 5.
ni-siñc-ant, pr. pt. pouring down, v. 83, 6 [sic sprinkle].
nāka, m. neck, ii. 83, 10.

niṣ-kṛtā, n. appointed place, x. 34, 5 [pp. arranged: niṣ out + kr make].
nī lead, I. nāya; 2. pl. ipv., x. 34, 4.
sām- conjoin with (inst.), vi. 54, 1.
nīc-ā, adv. down, x. 34, 9 [inst. of nyañ downward].
nū, adv. now, i. 154, 1; ii. 33, 7; iv. 51, 9; x. 34, 14²; 168, 1; = inter. pcl. pray? vii. 86, 2 [Gk. νύ, OI. nu, OG. nu].
nud push, VI. nudā; pf. 3. pl. Ā. nudre, i. 85, 10, 11.
prā- push away: pf. vii. 86, 1.
nū, adv. = nū now, vii. 63, 6 [OG. nū].
nū-tana, a. present, i. 1, 2 [nū now].
nū-nām, adv. now, iv. 51, 1; vii. 63, 4; viii. 48, 3; x. 15, 2 [nū now].
nṛ, m. man, pl. N. nāras, i. 85, 8; 154, 5; v. 11, 2, 4; vii. 103, 9 [Gk. ἀνὴρ, ἀνδρός].
nr-cākṣas, a. (Bv.) observer of men, viii. 48, 9, 15; x. 14, 11 [nr man + cākṣas look].
nr-pāti, m. lord of men, vii. 71, 4.
nr-mṇā, a. manliness, valour, ii. 12, 1 [cp. nr-mānas manly].
ne-tī, m. guide, ii. 12, 7 [nī lead].
nō = nā + u also not, vi. 54, 3.
nāu, f. ship, x. 135, 4 [Gk. ναῦ-s, Lat. nāv-i-s].
ny-āñc, a. downward, v. 83, 7 [ni- down + āñc ward].
ny-ūpta, pp. thrown down, x. 34, 5, 9 [ni + vap strew].
Pakṣ-in, a. winged, x. 127, 5 [pakṣā, m. wing].
pāc-ant, pr. pt. cooking, ii. 12, 14, 15 [pac cook, Lat. coquo for pequo, OSI. 3. s. pečetū].
pāñca, nm. five, iii. 59, 8 [Av. panca, Gk. πέντε, Lat. quinque].
pān-i, m. niggard, iv. 51, 3 [pañ bargain].
pat fly, I. pāta, x. 14, 16; cs. patāya fall, v. 83, 4 [Gk. πέρ-ε-ται flies, Lat. pet-o].
pāt-i, m. lord, pl. N. pātayas, iv. 50, 6; 51, 10; viii. 48, 13 [Gk. πάσι-s].
pāth, m. path, viii. 29, 6; x. 14, 10 [cp. Gk. πάρο-s].
path-i, m. path, i. 35, 11; x. 14, 7; 168, 3.
pathi-kṛt, m. path-maker, x. 14, 15 [kr-t

pathi-rákṣi, a. (Tp.) *watching the path*, x. 14, 11.

path-yā, f. *path*, x. 14, 2.

pad fall, IV. A. pádya; pp. papāda, x. 34, 11.

áva- *fall down*, vi. 54, 3.

pád, foot, du. ab. padbhyám, x. 90, 12.

14 [Gk. ποδ-, Lat. ped-, Eng. foot].

pad-á, n. *step*, i. 154, 3. 4. 5. 6; ii. 35, 14 [pad walk; Gk. πῆδ-ο-ν 'ground'].

pad-vánt, a. *having feet*, x. 127, 5.

pan-áyya, gdv. *praiseworthy*, i. 160, 5 [pan admire].

pánthā, m. *path*, i. 35, 11; vii. 71, 1; x. 14, 1 [cp. Gk. πόντος-].

pánya-tama, spv. gdv. *most highly to be praised*, iii. 59, 5 [pánya, gdv. *praiseworthy*: pan admire].

paprath-ānā, pf. pt. A. *spreading oneself*, iv. 51, 8 [prath spread].

páy-as, n. *milk, moisture*, i. 160, 3 [pi swell].

pār-a, a. *farther*, ii. 12, 8; *higher*, x. 15, 1; *remote*, x. 15, 10 [pr pass].

para-mā, spv. a. *farthest*, iv. 50, 3; x. 14, 8; 129, 7; *highest*, i. 154, 5. 6; ii. 35, 14; iv. 50, 4.

par-ás, adv. *far away*, ii. 35, 6; *beyond*, x. 129, 1. 2.

parás-tād, adv. *from afar*, vi. 54, 9; *above*, x. 129, 5.

parā-yánt, pr. pt. *departing*, x. 34, 5 [parā away, Gk. πέρα beyond, + i go].

parā-vát, f. *distance*, i. 35, 3; iv. 50, 3.

pāri, prp. *round*; with ab. *from*, ii. 35, 10; x. 135, 4 [Av. pairi, Gk. περί-].

pari-dhī, m. pl. *sticks enclosing the altar*, x. 90, 15 [pāri round + dhi reduced form of dhā put].

pari-bhū, a. *being around, encompassing* (acc.), i. 1, 4 [bhū be].

parivatsar-īṇa, a. *yearly*, vii. 10, 8 [pāri- + vatsarā, m. *complete year*].

pāri-skrta, pp. *adorned*, x. 135, 7 [pāri round + skr = kr make = put].

pāreyi-vāms, red. pf. pt. *having passed away*, x. 14, 1 [pārā away + iy-i-vāms: from i go].

Parjanya, m. *a god of rain*, v. 83, 1-5. 9.

Parjanya-jinvita, pp. *quicken* by Parjanya, vii. 103, 1 [jinv sec. root = jin- from ji quicken].

pary-ā-vivṛtsant, pr. pt. ds. *wishing to revolve hither* (acc.), vii. 68, 2 [vṛt turn].

pārva-ta, m. i. 85, 10; ii. 12, 2. 11. 13

[jointed; Lesbian Gk. πέπαρα 'limits'].

pār-van, n. *joint, section*, vii. 103, 5; viii. 48, 5 [cp. Gk. πέπαρα in πέπαρα 'finish' for πέπαρα].

pav-i, m. *jelly*, vi. 54, 3.

pavitra-vant, a. *purifying*, i. 160, 3

[pavitra, n. *means of purification*; root pū purify].

paś = spaś see, i. 35, 2; x. 14, 7 [Av. spas, Lat. spec-iō].

paś-ū, m. *beast*, x. 90, 8; *victim*, x. 90, 15 [Av. pasu-, Lat. pecu-s, Go. faihū].

paśu-tṛp, a. *cattle-stealing*, vii. 86, 5 [tṛp be pleased with].

paścā-tād, adv. *behind*, viii. 48, 15

[paścā inst. adv. Av. pasca 'behind'].

paścād, (ab.) adv. *behind*, x. 90, 5; *afterwards*, x. 135, 6.

1. pā drink, I. pāba, iv. 50, 10; root ao.

ápāma, viii. 48, 3 [cp. Lat. bibo 'drink'].

sām- *drink together*, x. 135, 1.

2. pā protect, II. pāti, from (ab.), ii. 35, 6; vii. 61, 7; 63, 6; 71, 6; 86, 8; viii. 48, 15.

pāth-as, n. *path*, vii. 63, 5; *domain*, i. 154, 5 [related to pāth, m. *path*].

pād-a, m. *foot*, x. 90, 11; *one-fourth*, x. 90, 3. 4 [sec. stem formed from acc. pād-am of pād foot].

pāpāyā, inst. f. adv. *evilly*, x. 135, 2 [pāpā, a. *bad*].

pār-ā, m. *farther shore*, ii. 33, 3 [pr pass = crossing; Gk. πέρα-s 'passage'].

pārthiva, a. *earthly*, i. 154, 1; x. 15, 2 [a. from pṛthivī earth].

pāv-akā, a. *purifying*, iv. 51, 2; vii. 49, 2. 3 [pū purify].

pi swell, I. pāyate; pf. pipāya, ii. 35, 7; viii. 29, 6.

pi-tū, m. *drink*, x. 15, 3 [pā drink].

pi-tṛ, m. *father*, i. 1, 9; 160, 2. 3; ii. 83, 1. 12. 13; iv. 50, 6; v. 83, 6; vii. 103, 3; viii. 48, 4; x. 14, 5. 6; 34, 4; 135, 1; pl. *fathers, ancestors*, viii. 48, 12. 13; x. 14, 2. 4. 7. 8. 9; 15, 1-13 [Gk. πατήρ, Lat. pater, Go. fadar].

pitr-ya, a. *paternal*, vii. 86, 5; viii. 48, 7 [pitṛ father].

pinv *yield abundance*, I. pinva, iv. 50, 8; *overflow*, v. 83, 4 [sec. root = pi-nu from pi swell].

prā- *pour forth*, v. 83, 6

piś adorn, VI. **piśā**: pf. **piśā**, vii. 103, 6; **ā. piśā**, ii. 83, 9.
pi-tā, pp. *drunk*, vii. 48, 4. 5. 10. 12.
piyūsa, m. n. *milk*, ii. 35, 5 [*pi swell*].
putrā, m. *son*, i. 160, 3; v. 11, 6; vii. 103, 8; x. 15, 7; 34, 10.
pūnar, adv. *again*, vi. 54, 10; x. 14, 8; 90, 4; 135, 2; *back*, x. 14, 12.
punar-hān, a. *striking back*, x. 34, 7.
punānā, pr. pt. *purifying*, vii. 49, 1 [*pū purify*].
pūr, f. *citadel*, ii. 35, 6 [*pr fill*].
pūram-dhi, f. *reward*, iv. 50, 11 [*a. dhi bestowing* (reduced form of *dhā*) *abundance*, *pūr-am* acc.].
purās-tād, adv. *in the east*, iv. 51, 1. 2. 8; *forward*, v. 83, 8; *before*, viii. 48, 15; *in front*, x. 135, 6.
purā, adv. *formerly*, iv. 51, 7.
purā-nā, a., f. *ancient*, iv. 51, 6; m. pl. *ancients*, x. 135, 1. 2 [*purā formerly*].
purā-tāma, a. *spv. most frequent*, iv. 51, 1 [*purū*, Gk. *πολύς*].
puru-trā, adv. *in many places*, x. 127, 1; *in many ways*, vii. 103, 6.
puru-rūpa, a. (Bv.) *having many forms*, ii. 83, 9.
Pūru-sa, m. *the primaeval Male*, x. 90, 1. 2. 4. 6. 7. 11. 15.
puruś-tā, f. *human frailty*, x. 15, 6.
purō-hita, pp. *placed in front*, m. *domestic priest*, i. 1, 1; v. 11, 2 [*purās + hitā*, pp. of *dhā put*].
purō-hiti, f. *priestly service*, vii. 61, 7.
puṣ-tā, n. (pl.) *earnings*, ii. 12, 4 [*pp. of puṣ thrive*].
puṣ-ti, f. *earnings*, ii. 12, 5; *prosperity*, viii. 48, 6.
pū purify, IX. **punāti**, i. 160, 3.
pūr-nā, pp. *full*, i. 154, 4; vii. 103, 7 [*pf fill*: cp. Gk. *πολλοί* 'many', Eng. *full*].
pūruṣa, m. *metrical for pūruṣa*, x. 90, 3. 5.
pūr-va, a. *former*, i. 1, 2; *being in front*, iv. 50, 8; *early, ancient*, x. 14, 2. 7. 15; 15, 2. 8. 10; 90, 16.
pūrva-jā, a. *born of old*, x. 14, 15 [*jā be born*].
pūrva-bhāj, a. *receiving the preference*, iv. 50, 7 [*bhāj share*].
pūrva-sū, a. *bringing forth first*, ii. 35, 5.
pūrvāhṇ-ā, m. *morning*, x. 34, 11 [*pūrvā early + ahna = āhan day*].
pūrv-yā, a. *ancient*, i. 85, 11; x. 14, 7.

Pūs-ān, m. *a solar deity*, vi. 54, 1-6. 8-10 *prosperer* [*pus thrive*].
pr take across, III. P. **piparti**; ipv. **pi-prtām**, vii. 61, 7; II. P. **pārṣi** = ipv., ii. 33, 3.
pre mix, VII. **prnākti**.
sām-, **ā. prnkté**, *mingle*, vii. 103, 4.
prchā-māna, pr. pt. **ā. asking oneself**, x. 34, 6 [*prach ask*].
prth-anā, f. *battle*, i. 85, 8.
prthiv-ī, f. *earth*, i. 35, 8; 154, 4; ii. 12, 2; iii. 59, 1. 3. 7; iv. 51, 11; v. 83, 4. 5. 9; vii. 61, 3; x. 168, 1 [*the broad one* = *prthivī*, f. of *prthū* from *prath spread*].
prś-ni, a. *speckled*, i. 160, 3; vii. 103, 4. 6. 10.
Prśni-mātr, a. (Bv.) *having Prśni as a mother*, i. 85, 2.
prgat-ī, (pr. pt.) f. *spotted mare*, i. 85, 4. 5.
prṣad-ājyā, n. *clotted butter*, x. 90, 8.
prś-ant, (pr. pt.) a. *variegated*, iv. 50, 2.
pr fill, IX. **prpāti**, ii. 35, 3.
ā-fill up, v. 11, 5; vii. 61, 2.
pēpiś-at, pr. pt. *int. thickly painting*, x. 127, 7 [*piś paint*].
pōś-a, m. *prosperity*, i. 1, 3 [*pus thrive*].
pra-keṭā, m. *beacon*, x. 129, 2 [*prā + cit appear*].
prach ask, VI. **prchā**, ii. 12, 5; vii. 86, 3 [*sec. root: praś + cha*; cp. Lat. *posco* = *porc-sco* and *prec-or*, OG. *forse-on*].
pra-jā, f. *offspring*, ii. 33, 1; pl. *progeny*, ii. 35, 8; = *men*, v. 83, 10 [cp. Lat. *pro-gen-ies*].
prajā-vant, a. *accompanied by offspring*, iv. 51, 10.
prati-kāmām, adv. *at pleasure*, x. 15, 8 [*kāma desire*].
prātijan-ya, a. *belonging to adversaries*, iv. 50, 9; n. *hostile force*, iv. 50, 7 [*prati-janā*, m. *adversary*].
prati-dīvan, m. *adversary at play*, x. 34, 6 [*div play*].
prati-dośām, adv. *towards eventide*, i. 35, 10 [*dośā evening*].
prati-būdhya māna, pr. pt. *awaking towards* (acc.), iv. 51, 10.
prati-māna, n. *match*, ii. 12, 9 [*counter-measure: mā measure*].
prā-tir-am, acc. *inf. to prolong*, viii. 48, 10 [*tr cross*].
pra-tnā, a. *ancient*, iv. 50, 1 [*prā before*].

prath spread out, I. A. prātha : ppf. pa-prāthat, vii. 86, 1.
pra-thamā, ord. first, i. 35, 14; v. 11, 2; vi. 54, 4; x. 14, 2; 84, 12; 90, 16; 129, 4; chief, ii. 12, 1 [= pra-tamā foremost; OP. fra-tama].
prathama-jā, a. first-born, x. 168, 8 [jā = jan].
prathamā-m, adv. first, iv. 50, 4.
pra-diś, f. control, ii. 12, 7 [diś point].
pra-bodhāyant, cs. pr. pt. awakening, iv. 51, 5 [budh wake].
prā-yata, pp. extended, i. 154, 3; offered, x. 15, 11. 12 [yam stretch out].
prā-yati, f. impulse, x. 129, 5 [yam extend].
prāyas-vant, a. offering oblations, iii. 59, 2 [prāy-as enjoyment from pri please].
pra-yotf, m. warder off, vii. 86, 6 [2. yu separate].
pra-vāt, f. slope, downward path, i. 85, 3; height, x. 14, 1 [prā forward].
pravāto-jā, a. born in a windy place, x. 84, 1 [pra-vātā + ja = jan].
pra-vāsā, m. traveller, viii. 29, 8 [prā + vas dwell away from home].
prā-viṣṭa, pp. having entered, vii. 49, 4 [viś enter].
pra-sargā, m. discharge, vii. 103, 4 [srj emit].
pra-savitf, m. rouser, vii. 63, 2 [sū stimulate].
prā-siti, f. toils, x. 34, 15 [si bind].
prā-sūta, pp. aroused, vii. 63, 4 [sū impel].
pra-starā, m. strewn grass, x. 14, 4 [str strew].
prā fill [extended form, pr-ā, of pṛ fill].
ā- pervade, s ao. āprās, x. 127, 2.
prāñc, a., f. prāc-f, forward, x. 84, 12; facing, x. 135, 8 [prā + añc].
prāñā, m. breath, x. 90, 13 [prā + an breathe].
prā-vṛṣ, f. rainy season, vii. 103, 8. 9 [vṛṣ rain].
prāvṛṣ-ā, a., f. f, belonging to the rains, vii. 103, 7.
prā-vep-ā, a. dangling, x. 84, 1 [prā + vip tremble].
priy-ā, a. dear, i. 85, 7; 154, 5; ii. 12, 15; viii. 48, 14; x. 15, 5 [pri please].

Phaligā, cave, iv, 50, 5.

Bad-dhā, pp. bound, x. 84, 4 [bandh bind].

bandh bind, ix. badhnāti : ipf. ābadhnan, x. 90, 15.

bāndh-u, a. akin, i. 154, 5; m. bond, x. 129, 4 [bandh bind].

babhrū, a. (ruddy) brown, ii. 33, 5. 8. 9. 15; vii. 103, 10; viii. 29, 1; x. 34, 5. 11. 14.

barh-āna magic power, x. 34, 7 [brh make big].

barhi-śād, a. (Tp.) sitting on the sacrificial grass, x. 15, 3. 4 [for barhiḥ-śād : sad sit].

barhiṣ-yā, a. placed on the sacrificial grass, x. 15, 5 [barhiṣ].

barh-is, n. sacrificial grass, i. 85, 6. 7; v. 11, 2; x. 14, 5; 15, 11; 90, 7.

bah-ū, a. many, ii. 35, 12; x. 14, 1; 34, 13.

bādḥ drive away, I. A. bādḥate, x. 127, 2; int. badbadhe press apart, vii. 61, 4.

āpa- drive away, i. 85, 3. 9; 85, 3.

bāh-ū, m. arm, i. 85, 6; du. x. 90, 11. 12 [Av. bāzu, Gk. πῆξυ-s, OG. buog].

bībh-y-at, pr. pt. fearing, x. 34, 10 [bhi fear].

bībh-at, pr. pt. bearing, vii. 103, 6 [bhr bear].

bīl-ma, n. shavings, ii. 35, 12.

budh-ānā, ao. pt. A. waking, iv. 51, 8.

budh-nā, m. n. bottom, x. 135, 6 [Lat. fundu-s].

brh-āt, (pr. pt.) adv. aloud, ii. 33, 15; 35, 15.

brh-ānt, a. lofty, i. 35, 4; v. 11, 1; vii. 61, 3; 86, 1; x. 34, 1; ample, i. 160, 5; n. the great world, x. 14, 16 [pr. pt. of brh make big].

Bṛhas-pāti, m. Lord of prayer, name of a god, iv. 50, 1. 2. 3. 4. 5. 6. 7. 10. 11; x. 14, 3 [brh-as prob. gen. = brhās; cp. brāhmaṇas pāti].

bodhi, 2. s. ipv. ao. of bhū be, ii. 33, 15 [for bhū-dhi].

brāh-man, n. prayer, ii. 12, 14; vii. 61, 2. 6; 71, 6; 103, 8 [brh swell].

brah-mān, m. priest, iv. 50, 8. 9; Brahmin, ii. 12, 6 [brh swell].

brāhmaṇā, m. Brahmin, vii. 103, 1. 7. 8; 90, 12.

bruv-ānt, pr. pt. calling (acc.), viii. 48, 1 [brū speak].

bruv-ānā, pr. pt. speaking, iii. 59, 1 [brū speak].

brū speak, II. bravīti, i. 35, 6; sb. bravat, vi. 54, 1. 2; tell, op. x. 135, 5.

ādhī- *speak for* (acc.), i. 85, 11 x.
15, 5.
ūpa-, *Ā. implore*, iv. 51, 11.

Bhaks-ā, m. *draught*, x. 34, 1 [bhak-s, sec. root *consume* from bhaj *partake of*].
bhaj *partake of* (gen.), x. 15, 3; s ao., viii. 48, 1, 7.

bhad-rā, a. *auspicious*, i. 1, 6; ii. 35, 15; iii. 59, 4; iv. 51, 7; x. 14, 6. 12 [praiseworthy: bhand *be praised*].

Bhar-atā, m. pl. name of a tribe, v. 11, 1.

bhār-ant, pr. pt. *bearing*, i. 1, 7 [bhr̥bear].
bhāv-ya, a. *that will be, future*, x. 90, 2 [gdv. of bhū be].

bhā shine, II. P. bhāti.

āva- shine down, i. 154, 6.

vi- shine forth, ii. 35, 7, 8; v. 11, 1.

bhid split, VII. bhināti [Lat. *find-o*].

vi- split open, i. 85, 10.

bhisāk-tama, m. spv. *best healer*, ii. 33, 4 [bhisāj *healing*].

bhisāj, m. *physician*, ii. 33, 4.

bhī fear, I. A. bhāyate, i. 85, 8; ii. 12, 13; pf. bibhāya, v. 83, 2; s ao. ābhāyur, viii. 48, 11.

bhī-mā, a. *terrible*, i. 154, 2; ii. 33, 11 [bhī fear].

bhur quiver, int. jārbhurīti, v. 83, 5.

bhūv-ana, n. *creature*, i. 35, 2. 5. 6; 85, 8; 154, 2. 4; 160, 2. 3; ii. 35, 2. 8; vii. 61, 1; *world*, ii. 33, 9; v. 83, 2. 4; iv. 51, 5; x. 168, 2. 4 [bhū be].

bhū become, be, I. bhāva, i. 1, 9; v. 83, 7, 8; ipv., x. 127, 6; pr. sb., viii. 48, 2; ipf. ābhavat, v. 11, 3. 4; x. 135, 5. 6; *come into being*, x. 90, 4; pf. ba-bhūva, ii. 12, 9; vii. 103, 7; x. 34, 12; pf. op. babhūyāt, iv. 51, 4; root ao., viii. 48, 3; ābhūvan, vii. 61, 5; root ao. sb. bhuvāni, vii. 86, 2; ipv. bhūtu, iv. 50, 11 [cp. Gk. φύω, Lat. *fu-i-t*].

abhi- *be superior to* (acc.), iii. 59, 7.

ā- arise, pf., x. 129, 6. 7; 168, 3.

āvis- appear, vii. 103, 8.

sām- do good to (dat.), viii. 48, 4.

bhū-tā, pp. *been*, x. 90, 2; n. *being*, x. 90, 3.

bhū-man, n. *earth*, i. 85, 5; vii. 86, 1; x. 90, 1. 14 [cp. Gk. φύμα *'growth'*].

bhū-ri, a. *great*, ii. 33, 9; *much*, ii. 33, 12; adv. *greatly*, i. 154, 6.

bhūri-śrīga, a. (Bv.) *many-horned*, i. 154, 6.

bhūr-ni, a. *angry*, vii. 86, 7.

bhūs strive, I. P. bhūṣati [extended form of bhū be].

pāri- surpass, ii. 12, 1.

bhr bear, III. bībharti, ii. 33, 10; iii. 59, 8; *hold*, iv. 50, 7; viii. 29, 3. 4. 5 [Gk. φέρω, Lat. *ferō*, Arm. *berem*, OI. *berim*, Go. *daira*].

vi-, I. bhara, *carry hither and thither*, v. 11, 4.

Bhṛg-u, m. pl. a family of ancient priests, x. 14, 6.

bhesaj-ā, a. *healing*, ii. 33, 7; n. *medicine, remedy*, ii. 33, 2. 4. 12. 13 [bhisāj *healing*].

bhōg-a, m. *use*, x. 34, 3 [bhuj *enjoy*].

bhcj-ā, m. *liberal man*, iv. 51, 3.

bhōj-ana, n. *food*, v. 83, 10 [bhuj *enjoy*].

bhyas = bhī fear, I. A. bhyāsate, ii. 12, 1.

bhrāj shine, I. A. bhrājate.

vi- shine forth, i. 85, 4.

bhrāja-māna, pr. pt. A. shining, vii. 63, 4.

bhrā-tr̥, m. *brother*, x. 34, 4 [Gk. φράτω, Lat. *frāter*, OI. *brāthir*, Go. *brōthar*, Osl. *bratrū*].

Mah, māmha *be great*, māmhate and māhe (3. s.).

sām- consecrate, vii. 61, 6.

maghā-vant, m. *liberal patron*, ii. 33, 14; 35, 15 [magh-ā *bounty*: mah *be great*].

maghōni, a. f. *bounteous*, iv. 51, 3 [f. of maghāvan].

mandūka, m. *frog*, vii. 103, 1. 2. 4. 7. 10.

math-itā, pp. *kindled by friction*, viii. 48, 6.

math-yā-māna, pr. pt. ps. *being rubbed*, v. 11, 6.

mad rejoice, I. māda, fn (lc.), i. 85, 1; 154, 5; in (inst.), 154, 4; x. 14, 3. 7; with (inst.), x. 14, 10; *be exhilarated*, viii. 29, 7; *drink with exhilaration*, vii. 49, 4; cs. mādaya, A. rejoice, x. 15, 14; in (inst.), x. 14, 14; (gen.), i. 85, 6; with (inst.), x. 14, 5; *gladden*, x. 34, 1 [Gk. μαδάω, Lat. *madēō* 'drip'].
mād-a, m. *intoxication*, i. 85, 10; viii. 48, 6.

mada-cyūt, a. *reeling with intoxication*, i. 85, 7 [cyu *moor*].

māc-ant, pr. pt. *rejoicing*, iv. 50, 2; *delighting in* (inst.), iii. 59, 3.
mādh-u, n. *honey, mead*, i. 154, 4, 5; iv. 50, 8; viii. 48, 1; x. 34, 7; a. *sweet*, i. 85, 6 [Gk. μέθυ, Lith. medū-s, OSI. medū, Eng. mead].
mādhū-mat-tama, spv. a. *most honied*, v. 11, 5; x. 14, 15.
madhu-ścūt, a. (Tp.) *dripping with honey, distilling sweetness*, vii. 49, 3 [ścūt drip].
mādhyā, a. *middle*, vii. 49, 1, 3; x. 15, 14 [Lat. mediu-s].
madhya-mā, spv. a. *middlemost*, x. 15, 1.
man think, VIII. Ā. *manute*, viii. 29, 10; IV. Ā. *mānyate*, viii. 48, 6; x. 34, 13.
mān-as, n. *mind*, x. 90, 13; 129, 4; 135, 3 [Av. manō, Gk. μένος].
mānas-vant, a. *wise*, ii. 12, 1.
man-ā, f. *jealousy*, ii. 33, 5 [man think].
man-iśā, f. *thought*, vii. 71, 6; *wisdom*, x. 129, 4; *prayer*, v. 11, 5; *hymn of praise*, v. 83, 10 [man think].
Mān-u, m. *an ancient sage*, ii. 33, 13.
mano-jū, a. *swift as thought*, i. 85, 4 [mānas mind + jū to speed].
mān-tra, m. *hymn*, ii. 35, 2; *spell*, x. 14, 4.
mand exhilarate, I. mānda: iṣ ao. Ā. āmandisātām, vii. 103, 4.
ūd- *gladden*, pf. *mamanda*, ii. 33, 6 [= mad rejoice].
mand-as-ānā, ao. pt. *rejoicing*, iv. 50, 10 [mand = mad rejoice].
mand-rā, a. *gladdening*, v. 11, 3 [mand exhilarate].
mandrā-jihva, a. (Bv.) *pleasant-tongued*, iv. 50, 1.
mān-man, n. *thought*, vii. 61, 6; *hymn*, i. 154, 3; vii. 61, 2 [man think].
man-yū, m. *intention*, vii. 61, 1; *wrath*, vii. 86, 6; viii. 48, 8; x. 34, 8, 14 [man think].
mayo-bhū, a. *beneficent*, ii. 33, 13 [māy-as gladness + bhū = bhū being for = conducting to].
Mar-ūt, m. pl. *the storm gods*, i. 85, 1, 4-6, 8, 10, 12; ii. 33, 1, 13; v. 83, 6.
marūt-vant, a. *accompanied by the Maruts*, ii. 33, 6.
marḍ-i-tṛ, m. *one who pities*, x. 34, 3 [mrḍ be gracious].
mār-ta, m. *mortal*, iii. 59, 2 [Gk. μορ-τός, Bpo-ρός 'mortal', Lat. mor-ta 'goddess of death'].

mārt-ya, a. *mortal*; m. *mortal man*, i. 35, 2; vii. 61, 1; 71, 2; viii. 48, 1, 3, 12; x. 15, 7.
marmrjyā-māna, pr. pt. int. *making bright*, ii. 35, 4 [mrj toipe].
māh, a. *great*, ii. 33, 8; G. *mahās*, iv. 50, 4; f. -ī, v. 11, 5 [Av. maz 'great'; from mah be great].
mah-ān, m. *greatness*, ii. 12, 1; 35, 2 [mah be great].
mah-ānt, a. *great*, iii. 59, 5; v. 11, 6; 83, 8; vii. 63, 2; x. 34, 12 [pr. pt. of mah be great].
mahā-vadha, a. (Bv.) *having a mighty weapon*, v. 83, 2.
māh-i, a. *great*, i. 160, 5; ii. 12, 10; v. 83, 5; viii. 29, 10 [mah be great].
mahi-tvā, n. *greatness*, vii. 61, 4.
mahi-tvanā, n. *greatness*, i. 85, 7.
mah-in, a, f. -ī, *great*, i. 160, 2, 5.
mah-i-mān, m. *greatness*, i. 85, 2; ii. 35, 9; iii. 59, 7; vii. 86, 1; x. 90, 3, 16; 168, 1; *power*, x. 129, 3; pl. *powers*, x. 129, 5.
mah-ī, a. f. *great*, ii. 33, 8, 14; x. 14, 1 [mah be great].
mā-hyam, prs. prn. D. *to me*, x. 34, 1, 2 [cp. Lat. mihi].
mā measure, III. Ā. mīmīte.
vi-measure out: pf. *vi-mamé*, i. 154, 1, 3; 160, 4; ii. 12, 2.
mā, enc. prs. prn. A. *me*, ii. 33, 6, 7; viii. 48, 5³, 6, 10; x. 34, 1, 2; 127, 7 [Lat. mē, Eng. me].
mā, proh. pcl. *not*, ii. 33, 1, 4³, 5; viii. 48, 8, 14³; x. 15, 6; 34, 13, 14 [Gk. μή 'not'].
mā-kis, proh. prn. pcl. *not any one*, vi. 54, 7 [Gk. μή-τις 'no one'].
mā-kim, proh. prn. pcl. *no one*, vi. 54, 7².
Mātali, m. *a divine being*, x. 14, 3.
mā-tṛ, f. *mother*, i. 160, 2; v. 11, 3; x. 34, 4, 10 [Gk. μήτηρ, Lat. māter, OI. mātēr, Eng. mother].
mādhvi, m. *du. lovers of honey*, vii. 71, 2 [mādhu honey].
mānuṣa, a. *human*; m. *man*, vii. 63, 1 [mānus man].
mām, prs. prn. A. *me*, vii. 49, 1-4.
mā-yā, f. *mysterious power*, i. 160, 3 [mā make].
mā-yū, a. *loving*, vii. 103, 2 [mā bellow].
mās-a, m. *month*, vii. 61, 4 [mās moon].

mi-tā, pp. set up, iv. 51, 2 [mi set up].
mitā-jāu, a. (Bv.) firm-kneed, iii. 59, 3.
Mi-trā, m. a sun god, iii. 59, 1-9; vii.
61, 4; 63, 1, 6; n. friendship, x. 84,
14.
Mitrā-Vārūnā, du. cd. *Mitra and Varuna*,
i. 35, 1; vii. 61, 2, 3, 6, 7; 63, 5.
mi damage, IX. mināti [cp. Gk. *μν-ω*,
Lat. *mi-nu-o*].
ā- diminish, ii. 12, 5.
prā- infringe, vii. 63, 8; 103, 9; viii.
48, 9.
midh-vāms, a. bounteous, ii. 33, 14; vii.
86, 7 [unred. pf. pt., probably from
mih rain].
mūkha, n. mouth, x. 90, 11-18.
muc release, VI. muñcā: ppf. āmumuk-
tam, vii. 71, 5.
mud be merry, I. ā. mōda.
prāti- exult, v. 83, 9.
mr̥g-ā, m. beast, i. 154, 2; ii. 33, 11.
mr̥j wipe, II. mārjmi.
sām- rub bright, ii. 35, 12.
mr̥d be gracious, VI. mr̥lā, ii. 33, 11, 14;
viii. 48, 9; x. 34, 14; cs. mr̥lāya, *id.*,
viii. 48, 8.
mr̥lay-āku, a. merciful, ii. 33, 7 [mr̥d be
gracious].
mr̥l-ikā, n. mercy, vii. 86, 2; viii. 48, 12
[mr̥d be gracious].
mr̥t-tyū, m. death, x. 129, 2 [mr̥ die].
mr̥ś touch, VI. mr̥śā.
pāri- embrace, x. 34, 4.
mr̥s be heedless, IV. mr̥śya.
āpi- forget, vi. 54, 4.
me, enc. prs. prn. D. to me, vii. 63, 3;
86, 3, 4; x. 34, 13; G. of me, ii. 35, 1;
vii. 86, 2; viii. 29, 2 [Gk. *μοι*].
maujavatā, a. coming from Mūjavant, x.
34, 1.

Yā, rel. prn. who, which, that: N. yās, i.
35, 6; 154, 12, 3, 4; 160, 4; ii. 12, 1-
7, 9-15; 33, 5, 7; iii. 59, 2, 7; iv. 50,
1, 7, 9; vi. 54, 1, 2, 4; vii. 61, 1; 63,
1, 3; vii. 71, 4; 86, 1; viii. 48, 10, 12;
x. 14, 5; 34, 12; 129, 7; f. yā, iv. 50,
3; n. yād, i. 1, 6; ii. 35, 15; vii. 61,
2; 63, 2; 103, 5, 7; x. 15, 6; 90, 23,
12; 129, 1, 3, 4; 135, 7; with *kīma* ca
whatever, v. 83, 9; A. yām, i. 1, 4; ii.
12, 5, 7, 9; 35, 11; viii. 48, 1; x. 135,
3, 4; I. yēna, i. 160, 5; ii. 12, 4; iv.
51, 4; f. yāyā, iv. 51, 6; Ab. yāsmād,
ii. 12, 5; G. yāya, i. 160, 2; n. 12,

1. 74, 142; 85, 7; v. 83, 43; vii. 61,
2; x. 34, 4; f. yāyās, x. 127, 4; L.
yāsmān, iv. 50, 8; x. 135, 1; du. yāu,
x. 14, 11; pl. N. yē, i. 35, 11; 85, 1,
4; iv. 50, 2; x. 14, 3, 10; 15, 1-4, 8-
10, 132, 142; 90, 7, 8; with *ké what-*
ever, x. 90, 10; f. yās, vii. 49, 1, 2, 3;
n. yāni, ii. 33, 13; yā, i. 85, 12; ii.
33, 133; iv. 50, 9; vii. 86, 5; A. m.
yān, x. 14, 3; 15, 132; G. f. yāsām,
vii. 49, 3; L. f. yāsu, iv. 51, 7; vii.
49, 44; 61, 5.
yaks-ā, n. mystery, vii. 61, 5.
yaj sacrifice, I. yāja; ipf. āyajanta, x.
90, 7, 16.
yaj-atā, a. adorable, i. 35, 3, 4; ii. 33, 10
[Av. *yazata*; from *yaj worship*].
yaj-ātha, m. sacrifice, v. 11, 2 [yaj
worship].
yāja-māna, m. sacrificer, vi. 54, 6 [pr.
pt. A. of *yaj worship*].
yāj-us, n. sacrificial formula, x. 90, 9
[yaj worship].
yaj-ñā, m. worship, sacrifice, i. 1, 1, 4;
ii. 35, 12; iv. 50, 6, 10; v. 11, 2, 4;
vii. 61, 6, 7; x. 14, 5, 13; 15, 6, 13;
90, 7-9, 15, 162 [Av. *yasna*, Gk. *ἀγνός*].
yajñā-ketu, a. (Bv.) whose token is sacri-
fice, iv. 51, 11.
yajñā-manman, a. (Bv.) whose heart is
set on sacrifice, vii. 61, 4.
yajñ-īya, a. worthy of worship, holy, iii.
59, 4; adorable, x. 14, 5, 6 [yajñā
worship].
yat array oneself, I. yāta: pf. i. 85, 8;
cs. yātāya marshal, stir, iii. 59, 1;
clear off, x. 127, 7.
yā-tas, adv. whence, x. 129, 6, 7 [prn.
root yā].
yā-ti, prn. how many, x. 15, 13 [prn.
root yā].
yā-tra, rel. adv. where, i. 154, 5, 6; vii.
63, 5; viii. 29, 7; 48, 11; x. 14, 2, 7;
90, 16 [prn. root yā].
yā-thā, rel. adv. how, x. 135, 5, 6; so that,
ii. 33, 15; unaccented = *iva like*, viii.
29, 6 [prn. root yā].
yathā-vasām, adv. according to (thy, his)
will, x. 15, 14; 168, 4 [vāsā, m.
will].
yā-d, cj. when, i. 85, 3, 4, 5, 7, 9; iv. 51,
6; v. 83, 2-4, 9; vii. 103, 2-5; x. 34,
5; 90, 6, 11, 15; in order that, vii. 71,
4; so that, vii. 86, 4; since, i. 160, 2;
ii. 12, 5; G. yāya, i. 160, 2; n. 12,

yād-i vā, cj. *whether*, x. 129, 7; or, or else, *ibid.* [yā-d-i īf, rel. adv. + vā or].

y-ānt, pr. pt. *going*, vii. 61, 3 [i go].

yam *extend, bestow*, I. yācha, iv. 51, 10; v. 83, 5; pf. ā. yemire submit to (dat.), iii. 69, 8; s ao. *bestow on* (dat.), ii. 35, 15².

ādhi- *extend to* (dat.), i. 85, 12.

ā- *guide to* (lc.), root ao. in]. yamat, x. 14, 14.

ni- *bestow*, iv. 50, 10.

prā- *present a share of* (gen.), x. 15, 7.

vi- *extend to*, i. 85, 12.

Yam-ā, m. *god of the dead*, i. 85, 6; x. 14, 1-5. 7-16; 15, 8; 135, 1. 7.

yas-ās, a. *glorious*, i. 1, 3; iv. 51, 11; viii. 48, 5.

yahvī, f. *swift one*, ii. 33, 9; 35, 14.

yā go, II. yāti, i. 35, 3². 10; vii. 49, 3; x. 168, 1.

ā- *come*, i. 35, 2; x. 15, 9.

ūpa ā- *come hither*, vii. 71, 2.

ā ūpa *come hither to*, vii. 71, 4.

pāri prā- *proceed around*, iv. 51, 5.

yātayāj-jana, a. (gov. cd.) *stirring men*, iii. 59, 5 [yātāyant, pr. pt. cs. of yat array oneself + jāna man].

yātu-dhāna, m. *sorcerer*, i. 35, 10 [yātū, m. *sorcery* + dhāna *practising from dhā put, do*].

yā-ma, m. *course*, iv. 51, 4 [yā go].

yā-man, n. *course*, i. 85, 1; *approach*, x. 127, 4 [yā go].

yu separate, III. yuyōti, ii. 33, 1. 3; vii. 71, 1. 2; s ao. *depart from* (ab.), ii. 33, 9; cs. yavāya *save from*, viii. 48, 5; yāvāya *ward off*, x. 127, 6².

yuk-tā, pp. *yoked*, vii. 63, 2 [yuj yoke, Gk. *εὐκτό-s*, Lat. *iunctu-s*, Lith. *junkta-s*].

yuktā-grāvan, a. (Bv.) *who has to work the stones*, ii. 12, 6.

yuj yoke, VII. yunākti: pf. yuyujé, x. 34, 11; r. ao. āyugdhvam, i. 85, 4.

prā- *yoke in front*, i. 85, 5.

yūdhyā-māna, pr. pt. ā. *fighting*; m. *fighter*, ii. 12, 9 [yudh *fight*].

yūyudh-i, m. *warrior*, i. 85, 8 [from red. stem of yudh *fight*].

yuva-tī, f. *young maiden*, ii. 35, 4. 11 [f. of yuvan *youth*].

yūv-an, a. *young*, ii. 33, 11; m. *youth*, ii. 35, 4 [Lat. *iuven-i-s*].

dat. yuvābhyām *to you two*, vii. 61, 7 [= yū + am].

yuva-yū, a. *addressed to you*, vii. 71, 7.

yūy-ām, prs. prn. pl. N. *you*, iv. 51, 5; vii. 61, 7; 63, 6; 71, 6; 86, 8 [for

yūg-ām, Av. yūš, yūšam, Go. yūs].

yōg-a, m. *acquisition*, vii. 86, 8 [yuj yoke].

yōj-ana, n. *league*, i. 35, 8 [yoking from yuj yoke].

yō-ni, m. *comb*, ii. 35, 10; *abode*, iv. 50, 2; x. 34, 11; *receptacle*, viii. 29, 2

[holder from yu hold].

yōs-ā, f. *woman*, x. 168, 2.

yōs, n. *blessing*, ii. 33, 13; x. 15, 4

Ramh *hasten*, I. rāmha; ca. rāmháya *cause to speed*, i. 85, 5.

raks *protect*, I. rākṣa, i. 35, 11; 160, 2; iv. 50, 2; vi. 54, 5; viii. 48, 5 [Gk. *ἀλέω* *ward off*].

rākṣa-māna, pr. pt. ā. *protecting*, vii. 61, 8 [raks *protect*].

raks-ās, m. *demon*, i. 35, 10; v. 83, 2.

raks-i-tf, m. *guardian*, x. 14, 11 [raks *protect*].

raghu-pátvan, a. (Tp.) *flying swiftly*, i. 85, 6 [raghu *swift*: Gk. *ῥαχύ-s*].

raghu-syád, a. *swift-gliding*, i. 85, 6 [raghú *swift* + syand run].

rāj-as, n. *space*, air, i. 35, 4. 9; 154, 1; 160, 1. 4; x. 15, 2; 129, 1 [Gk. *ῥαῖος*, Go. *riqiz-a*].

rān-ya, a. *glorious*, i. 85, 10 [ran *rejoice*].

rā-tna, n. *gift, treasure*, i. 35, 8 [rā *give*].

ratna-dhā, a. (Tp.) *bestowing treasure*, i. 1, 1.

rā-tha, m. *car*, i. 35, 2. 4. 5; 85, 4. 5; ii. 12, 7. 8; v. 83, 3. 7; vii. 71, 2-4; viii. 48, 5; x. 135, 3-5; 168, 1 [r go].

rāth-ya, a. *belonging to a car*, i. 35, 6.

rad dig, I. rāda: pf. rarāda, vii. 49, 1.

radh-rā, a. *rich*, ii. 12, 6 [rādh *succeed*].

randh *make subject*, IV. P. rādhyā: red.

ao., ii. 33, 5.

rāp-as, n. *bodily injury*, ii. 33, 3. 7.

ram set at rest, IX. rampāti: ipf. ii. 12, 2; I. ā. rāma *rejoice in* (lc.), x. 34, 13.

ray-i, m. *wealth*, i. 1, 3; 85, 12; iv. 50, 6. 10; 51, 10; viii. 48, 13; x. 15, 7.

11 [probably from ri = reduced form of rā *give*].

rāv-a, m. *roar*, iv. 50, 1. 4. 5 [ru cry].

raś-mī, m. *ray*, i. 35, 7; *cord*, x. 129, 5.

raś-mī, m. *ray*, i. 35, 7; *cord*, x. 129, 5.

raś-mī, m. *ray*, i. 35, 7; *cord*, x. 129, 5.

raś-mī, m. *ray*, i. 35, 7; *cord*, x. 129, 5.

rāj]

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33, 12; III. ipv. 2. pl. rarīdhvam, v. 83, 6.
 rāj rule, over (gen.), I. P. rājati, i. 1, 8.
 rāj-an, m. king, i. 85, 8; iii. 59, 4; iv. 50, 7, 9; vii. 49, 3, 4; 86, 5; viii. 48, 7, 8; x. 14, 1, 4, 7, 11, 15; 34, 8, 12; 168, 2 [rāj rule, Lat. reg-ō].
 rāj-ant, pr. pt. ruling over (gen.), i. 1, 8 [rāj rule].
 rājan-yā, a. royal; m. warrior (earliest name of the second caste), x. 90, 12.
 rātri, f. night, i. 85, 1; x. 127, 1, 8; 129, 2.
 rādh-as, n. gift, blessing, ii. 12, 14 [rādh gratify].
 rādhō-dēya, n. bestowal of wealth, iv. 51, 8 [dēya, gdv. to be given from dā give].
 ri release, IX. rināti, ii. 12, 3.
 ānu- flow along, i. 85, 3.
 rio leave, VII. P. rinākti, vii. 71, 1 [Gk. λείνω, Lat. linguo].
 āti- extend beyond: ps. ipf. āricyata, x. 90, 5.
 riś, f. injury, ii. 35, 6.
 riś be hurt, IV. riśyati, vi. 54, 8; a ao. inj., vi. 54, 7, 9; injure, viii. 48, 10.
 riś kiss, II. rēdhi, ii. 33, 13.
 ruk-mā, m. golden gem, vii. 63, 4 [ruc shine].
 ruc shine, I. rōca; es. rocāya cause to shine, viii. 29, 10.
 ruc-ānā, rt. ao. pt. ā. beaming, iv. 51, 9.
 ruj burst, VI. P. rujā: pf. rurōja, iv. 50, 5.
 ruj-ant, pr. pt. shattering, x. 168, 1.
 Rud-rā, m. name of a god, i. 85, i; ii. 38, 1-9, 11-13, 15; pl. = sons of Rudra, the Maruts, i. 85, 2 [rud cry, howl].
 rudh obstruct, VII. runaddhi, runddhē, x. 34, 3.
 āpa- drive away: rt. ao. arodham, x. 34, 8.
 rūś-ant, pr. pt. gleaming, iv. 51, 9.
 ruh grow, I. rōhati, rōhate.
 āti- grow beyond (acc.), x. 90, 2.
 ā- rise up in (acc.), viii. 48, 11.
 rūpā, n. form, x. 168, 4; beauty, i. 160, 2.
 re-nū, m. dust, x. 168, 1 [perhaps from ri run = disperse].
 rē-tas, n. seed, v. 83, 1, 4; x. 129, 4 [ri flow].
 reto-dhā, m. impregnator, x. 129, 5 [rē-tas seed + dhā mating].

rebh-ā, m. singer, vii. 63, 3 [ribh sing].
 revāt, adv. bountifully, ii. 35, 4 [n. of revāt].
 re-vāt-i, f. wealthy, iv. 51, 4 [f. of revāt].
 re-vāt, a. wealthy, viii. 48, 6 [re = rei wealth].
 rōdas-i, f. du. the two worlds (= heaven and earth), i. 85, 1; 160, 2, 4; ii. 12, 1; vii. 64, 4; 86, 1.
 rāi, m. wealth, vi. 54, 8; vii. 86, 7; viii. 48, 2; G. rāyās, viii. 48, 7 [bestowal from rā give; Lat. rē-s].
 Rauhīṇā, m. name of a demon, ii. 12, 12 [metronymic: son of Rōhīṇi].
 Lak-śā, n. stake (at play), ii. 12, 4 [token, mark: lag attach].
 lok-ā, m. place, x. 14, 9; world, x. 90, 14 [bright space = rok-ā light; cp. Gk. λευκός 'white', Lat. lux, lūc-is].
 Vag-nū, m. sound, vii. 103, 2 [vac speak].
 vac utter, III. P. vīvakti; ao. op., ii. 35, 2; speak, ps. ucyāte, x. 90, 11; 135, 7 [Lat. voc-āre 'call'].
 ādhi- speak for (dat.), viii. 48, 14.
 prā- proclaim, i. 154, 1; vii. 86, 4; declare, x. 129, 6.
 vāc-as, n. speech, v. 11, 5 [vac speak; Gk. ἔπος].
 vacas-yā, f. eloquence, ii. 35, 1.
 vāj-ra, m. thunderbolt, i. 85, 9; viii. 29, 4 [vaj be strong; Av. vazra 'club'].
 vājra-bāhu, a. (Bv.) bearing a bolt in his arm, ii. 12, 12, 13; 33, 3.
 vājra-hasta, a. (Bv.) having a bolt in his hand, ii. 12, 13.
 vajr-in, m. bearer of the bolt, vii. 49, 1.
 vatsā, m. calf, vii. 86, 5 [yearling from *vatas, Gk. fēros year, Lat. vetus in vetus-las 'age'].
 vats-in, a, f. -ī, accompanied by calves, vii. 103, 2.
 vad speak, I. vāda, ii. 33, 15; op. ii. 35, 15; vii. 103, 5²; x. 34, 12.
 āchā- invoke, v. 83, 1.
 ā- utter, ii. 12, 15; viii. 48, 14.
 prā- utter forth, iś ao., avādiṣur, vii. 103, 1.
 sām- converse about (acc.) with (inst.), vii. 86, 2.
 vād-ant, pr. pt. speaking, vii. 103, 8.

van *win*, VIII. *vanóti win* [Eng. *win*; cp. Lat. *ven-ia* 'favour'].
 ā-, ds. *vivāsa seek to win*, ii. 38, 6; v. 83, 1.
 van-ús, m. *enemy*, iv. 50, 11 [*eager, rival*: van *win*].
 vāne-vane, lc. *iv. cd. in every wood*, v. 11, 6.
 vand *praise*, I. A. *vāndate*, iv. 50, 7 [nasalized form of *vad*].
 pári- *extol, with* (inst.), ii. 38, 12.
 vānda-māna, pr. pt. A. *approving*, ii. 38, 12.
 vap *strew*, I. *vápati, vápate*.
 ní- *lay low*, ii. 38, 11.
 vapus-yā, a. *fair*, i. 160, 2 [*vápus*, n. *beautiful appearance*].
 vay-ám, prs. prn. N. pl. *we*, i. 1, 7; ii. 12, 15; iii. 59, 8, 4; iv. 50, 6; 51, 11; vi. 54, 8, 9; vii. 86, 5; viii. 48, 9, 13, 14; x. 14, 6; 127, 4 [Av. *vaem*, Go. *wais*, Eng. *we*].
 váy-as, n. *force*, ii. 38, 6; viii. 48, 1 [*food, strength*: vi *enjoy*].
 vay-ā, f. *offshoot*, ii. 35, 8.
 vayúnā-vat, a. *clear*, iv. 51, 1 [*vay-únā*].
 vayo-dhā, m. *bestower of strength*, viii. 48, 15 [*váyas force*+dhā *bestowing*].
 vár-i-man, n. *expanse*, iii. 59, 3 [vr *cover*].
 vár-i-vas, n. *wide space*, vii. 63, 6; *prosperity*, iv. 50, 9 [*breadth, freedom*: vr *cover*].
 varivo-vit-tara, cpv. m. *best finder of relief, best banisher of care*, viii. 48, 1 [*váriveras*+vid *find*].
 vár-iyas, cpv. a. *wider*, ii. 12, 2 [urú *wide*].
 Vár-una, m. vii. 49, 3, 4; 61, 1, 4; 63, 1, 6; 86, 2, 3, 4, 6, 8; x. 14, 7 [Gk. *οὐρανός* 'heaven'; vr *cover, encompass*].
 vár-na, m. *colour*, ii. 12, 4 [*coating*: vr *cover*].
 vāta-māna, pr. pt. A., with á *rolling hither*, i. 35, 2 [vrt *turn*].
 vāt-man, n. *track*, i. 85, 8 [vrt *turn*].
 vārdh-ana, n. *strengthening*, ii. 12, 14 [vrđh *increase*].
 vārdha-māna, pr. pt. A. *growing*, i. 1, 8 [vrđh *grow*].
 vārvrt-āna, pr. pt. A. *int. rolling about*, x. 34, 1 [vrt *turn*].
 vars-á, n. *rain*, v. 83, 10 [vrs *rain*].

val-á, m. *enclosure, cave*, iv. 50, 5 [vr *cover*].
 valgū-yá, den. *honour*, iv. 50, 7.
 vaś *desire*, II. *váṣti*, s. 1. *vásmi*, ii. 38, 13; pl. 1. *uśmasi*, i. 154, 6.
 1. *vas shine*, VI. P. *ucháti*: pf. pl. 2. *ūsa*, iv. 51, 4 [Av. *vaiti* 'shines'].
 2. *vas wear*, II. A. *váste* [cp. Gk. *ἐν-νυμι* = *fénnymi*, AS. *werian*, Eng. *wear*].
 abhi-, cs. *clothe*, i. 160, 2.
 3. *vas duell*, I. P. *vásati* [AS. *wesan* 'be', Eng. *was*; in Gk. *ἀστν* = *féastn*].
 prá- *go on journeys*, viii. 29, 8.
 vas, enc. prs. prn. A. *you*, i. 85, 6; iv. 51, 10, 11; D. *to or for you*, i. 85, 6, 12; iv. 51, 4; x. 15, 4, 6; G. *of you*, ii. 38, 13; x. 34, 12, 14 [Av. *vō*, Lat. *vōs*].
 vas-atí, f. *abode, nest*, x. 127, 4 [*vas dwell*].
 vas-ant-á, m. *spring*, x. 90, 6 [*vas shine*].
 vās-āna, pr. pt. A. *clothing oneself in* (acc.), ii. 35, 9 [2. *vas wear*].
 vās-iṣṭha, spv. a. *best*; m. *name of a seer*, vii. 86, 5; pl. *a family of ancient seers*, x. 15, 8 [*vas shine*].
 vās-u, n. *wealth*, vi. 54, 4; vii. 103, 10; x. 15, 7 [*vas shine*].
 vasu-déya, n. *granting of wealth*, ii. 38, 7.
 vāsu-mant, a. *laden with wealth*, vii. 71, 3, 4.
 vāsn-ya, a. *for sale*, x. 34, 3 [*vasná*, n. *price*, Gk. *ἀγο-ς* = *féag-vo-ς* 'purchase price', Lat. *rēnu-m* = *res-num*].
 vās-yas, acc. adv. *for greater welfare*, viii. 48, 9 [cpv. of *vāsu good*].
 vās-yāms, cpv. a. *wealthier*, viii. 48, 6 [cpv. of *vāsu*].
 vah *carry, draw, drive*, I. *vāha*, vii. 63, 2; s. *ao. ávāt*, x. 15, 12 [Lat. *veh-ere*, Eng. *weigh*].
 ánu- *drive after*: pf. *anūhiré*, x. 15, 8.
 ā- *bring*, i. 1, 2; 85, 6; vii. 71, 8; x. 14, 4.
 ní- *bring*: pf. *ūhathur*, vii. 71, 5.
 vāh-ant, pr. pt. *carrying*, i. 35, 5; *bearing*, ii. 35, 9; *bringing*, vii. 71, 2.
 vāh-ant-i, pr. pt. f. *bringing*, ii. 35, 14.
 vāh-ni, m. *driver*, i. 160, 3 [*vah drive*].
 vā blow, II. P. *vāti* [Av. *vaiti*, Gk. *ἀνσι* = *á-fη-σι*; cf. Go. *waitan*, German *wehen* 'blow'].
 prá- *blow forth*, v. 83, 4.
 vā, enc. c). *or*, iv. 51, 4; x. 15, 2 [Lat. *ve*].

vác, f. voice, vii. 103, 1. 4. 5. 6. 8; x. 34, 5 [vac speak; Lat. *vōx* = *vōc-s*].
vāṣ-a, m. conflict, i. 85, 5; booty, ii. 12, 15; vi. 54, 5 [vaj *is strong*].
vāja-yū, a. *desirous of gain*, ii. 35, 1.
vāj-in, a. *victorious*, x. 34, 4 [vāja].
vāṇā, m. pipe, i. 35, 10.
vā-ta, m. wind, v. 83, 4; x. 168, 1. 2. 4 [vā blow; cp. Lat. *ven-tu-s*, Gk. *ἀήτης*].
vām, enc. prs. prn. du. A. *you two*, iv. 50, 10; vii. 61, 6³; 63, 5; 71, 1; D. *for you two*, vii. 61, 2. 5²; vii. 71, 4; G. *of you two*, i. 154, 6; iv. 50, 11; vii. 61, 1; 71, 3, 4.
vā-mā, n. *wealth*, vii. 71, 2 [vā = van win].
vāyav-yā, a. *relating to the wind*, aērial, x. 90, 8 [vāyū].
vā-yū, m. wind, x. 90, 18 [vā blow].
vār-ya, gdv. *desirable*, i. 35, 8 [vr choose].
vāś-at, pr. pt. iat. *loving*, iv. 50, 5 [vās low].
vāvrdh-ānā, pr. pt. ā. *having grown*, x. 14, 3 [vrdh grow].
vāśī, f. axe, viii. 29, 3.
vāsar-ā, a. *vernal*, viii. 48, 7 [*vasar spring; Gk. *ἔαρ*, Lith. *vasarā*].
vās-tu, n. *abode*, i. 154, 6 [vas dwell; Gk. *φάστυ*].
vī, m. bird, i. 85, 7; viii. 29, 8; pl. N. *vāyas*, x. 127, 4 [Av. *vi-*, Lat. *avi-s*].
vī-kramāṇa, n. *wide stride*, i. 154, 2; x. 15, 3.
vī-caṣṭramāṇā, pf. pt. ā. *having strode out*, i. 154, 1 [kram stride].
vī-caṣṭani, a. *active*, i. 35, 9.
vīj, pl. *stake at play*, ii. 12, 5.
vī-tata, pp. *extended*, x. 129, 5 [tan stretch].
vī-tarām, adv. *far away*, ii. 33, 2 [cpv. of prp. *vī away*].
vīt-tā, n. *property*, x. 34, 18 [pp. of vid find, acquire: acquisition].
1. vid know, II. P. *vétti*; pr. sb. *know of* (gen.), ii. 35, 2; ipv. *viddhi*, viii. 48, 8; pf. *véda*, viii. 29, 6; s. 2. *véttha*, x. 15, 13; 3. *véda*, x. 129, 6². 7²; pl. 1. *vidmā*, x. 15, 13 [Gk. *οἶδα*, *ἴδμεν*; AS. *ic wāt*, *wē witon*; Eng. *I wot*; Lat. *vid-ēre* 'see'].
prā- know, x. 15, 13.
2. vid find, VI. *vindā*, vi. 54, 4; x. 34, 3²; pf. *viveda*, x. 14, 2; a ao., v. 83, 10; viii. 48, 3.

ā-, s ao. *win hither*, x. 15, 3.
nīs- find out, x. 129, 4.
vid-ātha, m. *divine worship*, i. 85, 1; ii. 12, 15; 33, 15; 35, 15; viii. 48, 14 [vidh worship].
vi-dyūt, f. *lightning*, ii. 35, 9; v. 83, 4 [vi afar + dyut shine].
vid-vāms, unred. pf. pt. *knowing*, vi. 54, 1 [Gk. *φειδῶς*].
vidh worship, VI. *vidhā*, ii. 35, 12; iv. 50, 6; vi. 54, 4; viii. 48, 12. 13; x. 168, 4.
prāti- pay worship to, vii. 63, 5.
vidh-ānt, pr. pt. m. *worshipper*, ii. 35, 7.
vi-dhāna, n. *task*, iv. 51, 6 [dis-position: vi prp. + dhāna from dhā put].
vi-prcch-am, acc. inf. to ask, vii. 86, 3.
vīp-ra, a. *wise*, iv. 50, 1; m. *sage*, i. 85, 11; vii. 61, 2; x. 135, 4 [inspired: vīp tremble with emotion].
vi-bhāt-ī, pr. pt. f. *shining forth*, iv. 51, 1. 10. 11 [bhā shine].
vi-bhīdaka, m. a nut used as a die for gambling, vii. 86, 6; x. 34, 1 [probably from *vī-bhid split asunder*, but the meaning here applied is obscure].
vi-bhrāja-māna, pr. pt. ā. *shining forth*, vii. 63, 3 [bhrāj shine; Av. *brāzaiti* 'beams', Gk. *φλέγω* 'flame'].
vī-madhya, m. *middle*, iv. 51, 3.
vī-rapāś, m. *abundance*, iv. 50, 3 [vī + rapāś be full].
Vī-rāj, m. name of a divine being identified with Puruṣa, x. 90, 5² [far-ruling].
virā-śāh, a. *overcoming men*, i. 35, 6 [= *vira-śāh* for *vira-śāh*].
vi-rūk-mant, m. *shining weapon*, i. 85, 3 [ruc shine].
vī-rūpa, a. *having different colours*, vii. 103, 6 [rūpā, n. form].
Vivās-vant, m. name of a divine being, v. 11, 3; x. 14, 5 [vī + vas shine afar].
vīś, f. *settlement*, x. 15, 2; *abode*, vii. 61, 3; *settler*, i. 35, 5; *subject*, iv. 50, 8.
vīś enter, VI. *viśā*.
ā- enter, iv. 50, 10; viii. 48, 12. 15.
nī- come home, go to rest, x. 34, 14; 168, 3; s ao., *avikṣmahī*, x. 127, 4; *us veśāya cause to rest*, i. 35, 2.
vīś-pāti, m. *master of the house*, x. 135, 1.
vīśva, prn. a. *all*, i. 35, 3. 5; 85, 3. 8; 154, 2. 4; ii. 12, 4. 7. 9; 33, 3. 10; 35, 2. 15; iii. 59, 8; iv. 50, 7. 9; 83, 2. 4.

- 9; vii. 61, 1. 5. 7; 63, 1. 6; x. 15, 6; 90, 3; 127, 1; 168, 2.
- vīśvā-tas**, adv. on every side, i. 1, 4; viii. 48, 15; x. 90, 1; in all directions, x. 135, 3.
- vīśva-dānim**, adv. always, iv. 50, 8.
- vīśvā-deva**, a. [Bv.] belonging to all the gods, iv. 50, 6.
- vīśvā-psnya**, a. laden with all food, vii. 71, 4 [psnya from psā eat].
- vīśvā-rūpa**, a. (Bv.) omniform, i. 35, 4; ii. 33, 10; v. 83, 5.
- vīśvā-sambhū**, a. beneficial to all, i. 160, 1. 4 [śām prosperity + bhū being for, conducting to].
- vīśvā-ha**, adv. always, ii. 12, 15; viii. 48, 14; -hā, id., i. 160, 5; for ever, ii. 35, 14.
- vīśvāhā**, adv. always, i. 160, 3 [vīśvā āhā all days].
- vīśve devās**, m. pl. the all-gods, vii. 49, 4; viii. 48, 1.
- viś work**, III. vīveṣṭi: pf. vīvēṣa, ii. 35, 13.
- vī-ṣita**, pp. unfastened, v. 83, 7. 8 [vi + si bind].
- vīṣu-ṇa**, a. varied in form, viii. 29, 1.
- vīṣūci**, a. f. turned in various directions, ii. 33, 2 [f. of vīṣv-añc].
- vi-ṣṭhā host** (?), x. 168, 2.
- Vīṣ-ṇu**, m. a solar deity, i. 85, 7; 154, 1. 2. 3. 5; x. 15, 8 [viś be active].
- vīṣv-añc**, a. turned in all directions, x. 90, 4.
- vi-sargá**, m. release, vii. 103, 9 [vi + sṛj let go].
- vi-sárjana**, n. creation, x. 129, 6 [vi + sṛj let go].
- vī-sṛṣṭi**, f. creation, x. 129, 6. 7 [vi + sṛj let go].
- vi-srāsas**, ab. inf. from breaking, viii. 48, 5 [vi + sras fall].
- vī-hāyas**, a. mighty, viii. 48, 11.
- vī guide**, II. vṛtī, i. 35, 9.
- ūpa-come** to (acc.), v. 11, 4.
- vī-rá**, m. hero, i. 85, 1; ii. 33, 1; 85, 4 [Av. vīra, Lat. vir, OI. fer, Go. wair, Lith. vīra, 'man'].
- vīrā-vat-tama**, spv. a. most abounding in heroes, i. 1, 3.
- vīrā-vant**, a. possessed of heroes, iv. 50, 6.
- vīrūdh**, f. plant, ii. 35, 8 [vī asunder + rudh grow].
- vīr-vā**, n. heroic deed, i. 154, 1. 2; heroism, iv. 50, 1 [vīra hero].
1. **vṛ cover**, V. vṛṇóti, vṛnute.
ā, int. ipf. ā-varivar contain, x. 129, 1.
vī-unclose, rt. ao. avran, iv. 51, 2.
2. **vṛ choose**, IX. **ā vṛṇite**, ii. 33, 13; v. 11, 4; x. 127, 8.
- vṛk-a**, m. wolf, x. 127, 6 [Gk. λύκο-s, Lat. lupus, Lith. vilka-s, Eng. wolf].
- vṛk-ī**, f. she-wolf, x. 127, 6.
- vṛktā-barhis**, a. (Bv.) whose sacrificial grass is spread, iii. 59, 9 [vṛktā, pp. of vṛj + barhis, q. v.].
- vṛk-gá**, m. tree, v. 83, 2; x. 127, 4; 135, 1 [vṛk simpler form of vṛaś cut, fell].
- vṛj twist**, VII. vṛnákti, vṛnkté.
pári-pass by, ii. 33, 14.
- vṛj-āna**, n. circle (= family, sons), vii. 61, 4 [enclosure = vṛj].
- vṛṇānā**, pr. pt. **ā choosing**, v. 11, 4 [vṛ choose].
- vṛt turn**, I. **ā vārtate** roll, x. 34, 9; cs. vartāya turn, i. 85, 9.
- ā**, cs. whirl hither, vii. 71, 3.
- nīs**, cs. roll out, x. 135, 5.
- prá**, cs. set rolling, x. 135, 4.
- ānu prá**-roll forth after, x. 135, 4.
- sām**-be evolved, x. 90, 14.
- ādhi sām**-come upon, x. 129, 4.
- Vṛ-trá**, m. name of a demon, i. 85, 9; n. foe (pl.), viii. 29, 4 [encompasser: vṛ cover].
- vṛ-tvā**, gđ., having covered, x. 90, 1.
- vṛdh grow**, I. vārdha, i. 85, 7; ii. 35, 11; cause to prosper, iv. 50, 11; increase, pf. vāvṛdhúr, x. 14, 3; cs. vardháya strengthen, v. 11, 3. 5.
- vṛdh-é**, dat. inf. to increase, i. 85, 1.
- vṛṣ rain**, I. vārṣa rain: iṣ ao. ávarṣis, v. 83, 10.
- abhí-rain** upon, ao. vii. 103, 3.
- vṛṣan-vasu**, a. (Bv.) of mighty wealth, iv. 50, 10 [vṛṣan bull].
- vṛṣ-an**, m. bull, i. 85, 7. 12; 154, 3. 6; ii. 33, 13; 35, 13; iv. 50, 6; v. 83, 6 (with áśva = stallion); vii. 61, 5; 71, 6; stallion, vii. 71, 3 [Av. aršan, Gk. ἄρσην].
- vṛṣa-bhá**, m. bull, i. 160, 3; ii. 12, 12; 33, 4. 6-8. 15; v. 83, 1; vii. 49, 1.
- vṛṣa-lá**, m. beggar, x. 84, 11 [little man].
- vṛṣa-vṛāta**, a. (Bv.) having mighty hosts, i. 85, 4 [vṛṣan bull, stallion].
- vṛṣ-ti**, f. rain, v. 83, 6 [vṛṣ rain].
- vṛṣnyā-vant**, a. mighty, v. 83, 2 [vṛṣ-vasu bull].

śūs-ka, a. dry, vii. 103, 2 [for suṣ-ka, Av. huṣ-ka].
 śūs-ma, m. vehemence, ii. 12, 1. 13; impulse, iv. 50, 7; force, vii. 61, 4 [śvas blow, snort].
 śū-ra, m. hero, i. 85, 8 [Av. sūra 'strong', Gk. ἀκρῶς 'in-valid'].
 śūdrā, m. man of the servile caste, x. 90, 12.
 śūśuj-āna, pf. pt. A. trembling (?), x. 34, 6.
 śūs-ā, a. inspiring, i. 154, 3 [śvas breathe].
 śrñv-ānt, pr. pt. hearing, vi. 54, 8 [śru hear].
 śrđh-yā, f. arrogance, ii. 12, 10 [śrđh be arrogant].
 śr crush, IX. śrñāti.
 sām- be crushed: ps. ao. śāri, vi. 54, 7.
 scout drip, I. śoṭa, iv. 50, 3.
 śyā-vā, a. dusky, i. 35, 5 [OSI. si-vū 'grey'].
 syenā, m. eagle, vii. 63, 5; m. hawk, x. 127, 5.
 śrād heart only with dhā = put faith in, believe in (dat.), ii. 12, 5 [Lat. cord-, Gk. καρδ- in 'heart'].
 śrāv-as, n. fame, i. 160, 5; iii. 59, 7 [śru hear; Gk. κλέφος 'fame', OSI. slovo 'word'].
 śravas-yū, a. fame-seeking, i. 85, 8.
 śri-tā, pp. reaching to (lc.), v. 11, 3.
 śrī, f. glory, i. 85, 2; iv. 33, 3; x. 127, 1.
 śru, V. śrñōti, hear, ii. 33, 4; x. 15, 5; pl. 3. śrñvire = ps., x. 168, 4.
 śru-tā, pp. heard; famous, ii. 33, 11 [śru hear, Gk. κλυ-τός 'famous', Lat. in-clu-tus 'famous'].
 śrē-sṭha, spv. a. best, ii. 33, 3.
 śrō-tra, n. ear, x. 90, 14 [śru hear].
 śrāus-ti, f. obedient mare, viii. 48, 2 [śrus hear, extension of śru].
 śva-ghn-in, m. gambler, ii. 12, 4.
 śván, m. dog, x. 14, 10. 11 [Av. span, Gk. κύων].
 śva-śrū, f. mother-in-law, x. 34, 3 [OSI. svekry, svekrūva].
 śvity-āñc, a. whitish, ii. 33, 8 [śviti (akin to śvetā, Go. hweits, Eng. white) + āñc].

śās, nm. six, x. 14, 16 [Av. xšaš, Gk. ἕξ, Lat. sex, OI. ἑξ, Go. sahs, Eng. six].

śā, dem. prn. N. s. m. that, he, i. 1, 2. 4.

13^s; 35, 1. 4. 5. 8. 10; iii. 59, 2. 8; iv. 50, 5^s. 7. 8; 51. 4; v. 11, 2. 6; 83, 5; vii. 61, 1. 2; 86, 6; x. 14, 14; 84, 11; 90, 1. 5; 129, 7; as such = thus, ii. 12, 15; viii. 48, 9 [Av. hō, Gk. ὅ, Go. sa].
 sam-yānt, pr. pt. going together, ii. 12, 8 [sām + i go].
 sam-rarānā, pf. pt. A. sharing gifts, x. 15, 8 [sām + rā give].
 sam-vatsarā, m. year, vii. 103, 1. 7. 9.
 sam-vid-ānā, pr. pt. A. uniting, with (inst.), viii. 48, 13; x. 14, 4 [vid find].
 sam-vñj, a. conquering, ii. 12, 3.
 sākḥ-i, m. friend, ii. 35, 12; vii. 86, 4; viii. 48, 4. 10; x. 34, 2. 5; 163, 3.
 sakh-yā, n. friendship, viii. 48, 2.
 sam-gāmana, m. assembler, x. 14, 1.
 sac accompany, I. A. śacate, i. 1, 9; vii. 61, 5; associate with, viii. 48, 10; reach, x. 90, 16 [Gk. ἑταῖρα, Lat. sequitur, Lith. sekū].
 śac-ā, adv. prp. with (lc.), iv. 50, 11 [sac accompany].
 śājan-ya, a. belonging to his own people, iv. 50, 9 [sa-jana, kinsman].
 sa-jōsas, a. acting in harmony with (inst.), viii. 48, 15 [jōsas, n. pleasure].
 sat, n. the existent, x. 129, 1 [pr. pt. of as be].
 sāt-pati, m. true (?) lord, ii. 33, 12.
 sat-yā, a. true, i. 1, 5. 6; ii. 12, 15; x. 15, 9. 10 [sat, n. truth + ya].
 satyā-dharman, a. (Bv.) whose ordinances are true, x. 34, 8.
 satyānrtā, n. Dv. cd. truth and falsehood, vii. 49, 3 [satyā + ānrtā].
 sad sit down, I. P. sīdati, i. 85, 7; sit down on (acc.). a no. sadata, x. 15, 11 [Lat. sīdo].
 ā- seat oneself on (acc.), i. 85, 6; occupy: pf. sasāda, viii. 29, 2.
 nī- sit down, pf. (nī)śedur, iv. 50, 3; inj. sīdat, v. 11, 2; settle: pf. s. 2. sasāttha, viii. 48, 9.
 sād-as, n. seat, iv. 51, 8; viii. 29, 9; abode, i. 85, 2. 6. 7 [Gk. ἑδός].
 sādās-sadas, acc. itv. cd. on each seat, x. 15, 11.
 sād-dā, adv. always, vii. 61, 7; 63, 6; 71, 6; 86, 8.
 sa-dśā, a. f. -ī, alike, iv. 51, 6 [having a similar appearance].
 sa-dyās, adv. in one day, iv. 51, 5; at once, iv. 51, 7.

sādhāraṇa, a. *belonging jointly, common*, vii. 63, 1 [sa-ādhāraṇa *having the same support*].

sādh-ū, a. *good*, x. 14, 10.

sādh-u-yā, adv. *straightway*, v. 11, 4.

Sādh-yā, m. pl. a group of divine beings, x. 90, 7, 16.

sān-as-i, a. *bringing gain*, iii. 59, 6 [san *gain*].

sān-u, n. m. *back*, ii. 35, 12.

sā-man, n. *chant*, viii. 29, 10; x. 90, 9; 135, 4.

sāya-ka, n. *arrow*, ii. 33, 10 [suitable for *hurling*: si *hur*l].

sārameyā, m. *son of Saramā*, x. 14, 10.

sāsānānaśānā, n. (Dv.) *eating and non-eating things*, x. 90, 4 [sa-aśāna + anaśāna].

simhā, m. *lion*, v. 83, 3.

sic pour, VI. siñcā, i. 85, 11 [OG. *sig-u* 'drip', Lettic *sik-u* 'fall' of water].

nī-pour down, v. 83, 8.

sidh *repel*, I P. sēdhati.

āpa- chase away, i. 35, 10.

sindh-u, m. *river*, i. 35, 8; ii. 12, 8, 12; *Indus*, v. 11, 5 [Av. *hind-u-s*].

sivvid-ānā, pf. pt. A. *sweating*, vii. 103, 8 [svid *perspire*: Eng. *sweat*].

sim, enc. prn. pcl. him &c., i. 160, 2.

su press, V. sunōti, sunutē, V. 14, 13 [Av. *hu*].

sū, adv. *well*, ii. 35, 2; v. 83, 7; vii. 86, 8 [Av. *hu*-, OI. *su*-].

sū-kṛta, pp. *well-made*, i. 35, 11; 85, 9; *well prepared*, x. 15, 13; 34, 11.

su-kṛātu, a. (Bv.) *very wise*, v. 11, 2; vii. 61, 2 [krātu *wisdom*].

sukratū-yā, f. *insight*, i. 160, 4.

su-ksatṛā, a. (Bv.) *wielding fair sway*, iii. 59, 4.

su-ksiti, f. *safe dwelling*, ii. 35, 15.

su-gā, a. *easy to traverse*, i. 35, 11; vii. 63, 6.

su-jānman, a. (Bv.) *producing fair creations*, i. 160, 1.

su-tā, pp. *pressed*, viii. 48, 7; x. 15, 8.

sū-tastā, pp. *well-fashioned*, ii. 35, 2 [takṣ *fashion*].

sutā-soma, (Bv.) m. *Soma-presser*, ii. 12, 6.

su-tāra, a. *easy to pass*, x. 127, 6.

su-dāmsas, a. (Bv.) *wondrous*, i. 85, 1 [dāmsas *wonder*].

su-dāmsa, (Bv.) m. *very fruitful*, v. 11, 1.

su-dānu, a. *bountiful*, i. 85, 10; vii. 61, 3.

su-dūgha, a. (Bv.) *yielding good milk*, ii. 35, 7 [dūgha *milking*: dugh = duh].

sū-dhita, pp. *well-established*, iv. 50, 8 [dhita, pp. of dhā *put*].

su-dhṛs-tama, spv. a. *very proud*, i. 160, 2.

su-nithā, a. (Bv.) *giving good guidance*, i. 35, 7, 10.

sunv-ānt, pr. pt. *pressing Soma*, ii. 12, 14, 15; vi. 54, 6 [su *press*].

su-pātha, n. *fair path*, vii. 63, 6.

su-parnā, a. (Bv.) *having beautiful wings*; m. *bird*, i. 35, 7.

su-palāśā, a. *fair-leaved*, x. 135, 1.

su-péśas, a. (Bv.) *well-adorned*, ii. 35, 1 [péśas, n. *ornament*].

su-praketā, a. *conspicuous*, iv. 50, 2 [praketā, m. *token*].

su-prajā, a. (Bv.) *having good offspring*, iv. 50, 6 [prajā].

su-prātika, a. (Bv.) *lovely*, vii. 61, 1 [having a fair countenance: prāti-ka, n.].

su-prāṇiti, a. (Bv.) *giving good guidance*, x. 15, 11.

su-prapānā, a. (Bv.) *giving good drink*; n. *good drinking place*, v. 83, 8.

su-bhāga, a. *having a good share, opulent*; *genial*, vii. 63, 1.

su-bhū, a. *excellent*, ii. 35, 7 [sū *well* + bhu *being*].

sū-bhṛta, pp. *well cherished*, iv. 50, 7.

sū-makha, m. *great carrier*, i. 85, 4.

su-matī, f. *good-will*, iii. 59, 3, 4; iv. 50, 11; viii. 48, 12; x. 14, 6.

su-mānas, a. (Bv.) *cheerful*, vii. 86, 2 [Av. *hu-manah* - 'well-disposed'; cp. second part of *śū-mēvṛs*].

sv-mṛlikā, a. (Bv.) *very gracious*, i. 35, 10 [mṛlikā, n. *mercy*].

su-medhās, a. (Bv.) *having a good understanding, wise*, viii. 48, 1.

su-mnā, n. *good-will*, ii. 33, 1, 6.

sumnā-yū, a. *kindly*, vii. 71, 3.

su-rabhī, a. *fragrant*, x. 15, 12.

sūrā, f. *liquor*, vii. 86, 6 [Av. *hura*].

su-rētas, a. (Bv.) *abounding in seed*, i. 160, 3.

su-vārcas, a. (Bv.) *full of vigour*, x. 14, 8.

su-vāc, a. (Bv.) *eloquent*, vii. 103, 5.

su-vitā, n. *welfare*, v. 11, 1 [su *well* + itā, pp. of i go: opposite of dur- itā].

su-vidātra, a. bountiful, x. 14, 10; 15, 3. 9.
 su-vīra, a. (Bv.) having good champions = strong sons, i. 85, 12; ii. 12, 15; 33, 15; 35, 15; viii. 48, 14.
 su-vīra, n. host of good champions, iv. 51, 10.
 su-vrkti, f. song of praise, ii. 35, 15; vii. 71, 6 [sū+rk-ti from arc praise, cp. rc].
 su-vrjāna, a. (Bv.) having fair abodes, x. 15, 2.
 su-sīpra, a. (Bv.) fair-lipped, ii. 12, 6; 33, 5.
 su-sēva, a. most propitious, iii. 59, 4. 5; viii. 48, 4.
 su-śakhi, m. good friend, viii. 48, 9 [śakhi friend].
 su-stūti, f. eulogy, ii. 33, 8 [stūti praise].
 su-stūbh, a. well-praising, iv. 50, 5 [stūbh praise].
 su-hāva, a. (Bv.) easy to invoke, ii. 33, 5 [hāva invocation].
 sū, adv. well, v. 83, 10 [= sū well].
 sū-nāra, a. bountiful, viii. 29, 1 [Av. hunara].
 sū-nā, m. son, i. 1, 9; 85, 1; viii. 48, 4 [Av. hunu, OG. sunu, Lith. sūnū, Eng. son].
 sūpāyana, a. (Bv.) giving easy access, easily accessible, i. 1, 9 [sū+upāyana].
 sūr-a, m. sun, vii. 63, 5 [svār light].
 sūrī, m. patron, ii. 35, 6.
 sūr-ya, m. sun, i. 35, 7. 9; 160, 1; ii. 12, 7; 33, 1; vii. 61, 1; 63, 1. 2. 4; viii. 29, 10; x. 14, 12; 90, 13 [svār light].
 sr flow, III. sīsarti.
 ūpa-prā- stretch forth to, int. 3. s. sarsr-e, ii. 35, 5.
 srj emit, VI. srjāti [Av. her^zaiti].
 āva- discharge downward, ii. 12, 12; cast off, vii. 86, 5.
 ūpa- send forth to (acc.), ii. 35, 1.
 srp-rā, a. extensive, iv. 50, 2 [srp creep].
 sē-nā, f. missile, ii. 33, 11 [si discharge].
 senā-nī, m. leader of an army, general, x. 34, 12.
 sō-ma, m. juice of the Soma plant, i. 85, 10; ii. 12, 14; iv. 50, 10; vii. 49, 4; viii. 48, 3. 4². 7-15; x. 14, 13; 34, 1; Soma sacrifice, vii. 103, 7 [su press: Av. haoma].
 soma-pā, m. Soma drink, i. 12, 13

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